



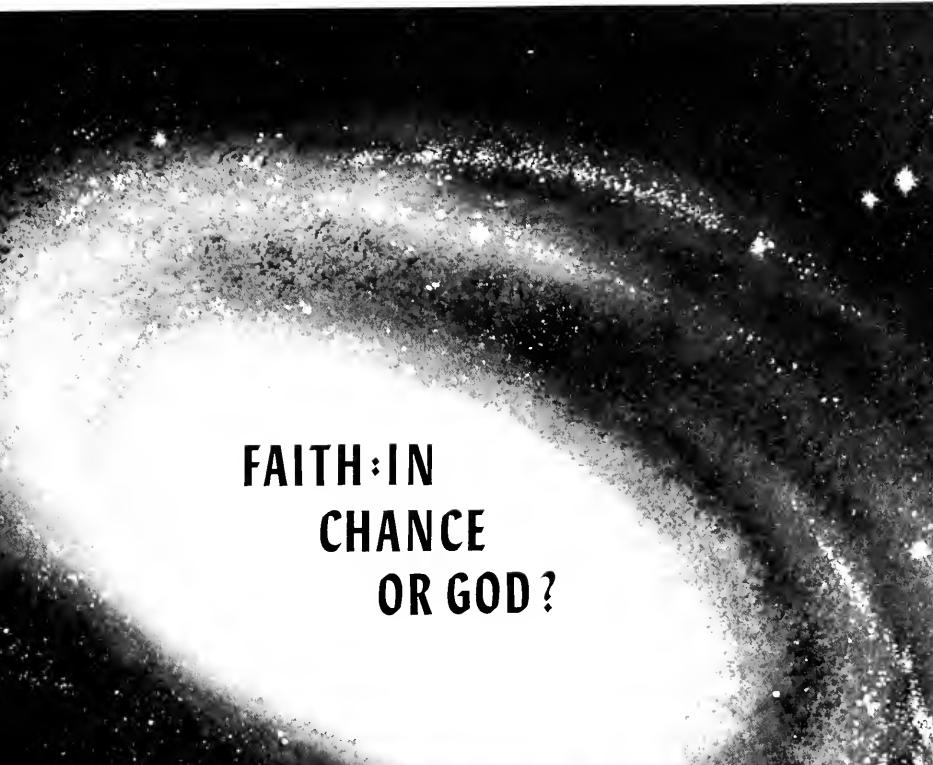
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**FAITH: IN
CHANCE
OR GOD?**

"A PASSION FOR SOULS"

This is the title of an article we carried in the Recorder last year. So many requests came for additional copies that we had it reprinted. That too was exhausted and a second reprint has been prepared.

These are still available.

With requests for copies, we have been amazed and humbled at the way God has spoken and people have responded. Letters of testimony, of heart searching, of commitment have flowed in to our office.

Among the letters was the following that came from Hamilton, Ont. It said so much that we share it with our readers. May God give us all a deep and abiding Passion for Souls!

"I was happy to read in the Evangelical Recorder the article on "A Passion for Souls" by R. Bingham, and that there are extra copies being made available. I was so impressed by it that I passed my copy around to a number of my friends, and I would so much appreciate receiving an extra copy or two. All I can think of is how far away the Christian church has drifted from the task the Lord has given us to do. We seem to have been absorbed in many things other than what we are really here for. We have left it up to our Pastors and yet it is and should be our main concern.

"The unsaved are not coming to church! Christians are not coming either for that matter, and how are we ever going to reach the lost for Christ if we just keep on the way we are going? A number of ladies from our church were recently in Toronto for an Associated Gospel Church Rally, and the theme was reaching the lost for Christ. A group at our church has been actively involved in going out with the gospel message, and as our Pastor was a speaker at this rally, he asked several of us to give a word of personal testimony. I made some little notes although I didn't read it off, and as the Holy Spirit was doing the work through me, I left some out, and put some in, but basically this is what I said:

"'Go ye into all the world and preach the gospel to every creature.' At one time that verse didn't mean much to me. I suppose if I thought about it I would have thought it was intended for the minister, or a Bible School student, or someone who knew his Bible from cover to cover. I certainly didn't think it applied to me! Oh yes, I went to church twice on Sunday and to the weekly prayer meeting, but I can't remember feeling too much concern for lost souls. In fact I didn't really give it very much thought.

"One Sunday evening our Pastor gave an invitation for people to dedicate their lives to Christ. I stood up along with a number of other people, and as a result of this commitment we were instructed by our Pastor on personal evangelism. A group of us then started out knocking on doors and presenting Jesus Christ to other people. One home in particular I shall never forget. We had made an evening call and were

able to speak to both husband and wife together. We had the opportunity to present the gospel message, but there was no response on their part. In fact the husband became hostile and we just got up and left. When we got outside we realized all we had been given were excuses and it made us shudder to see their lack of concern.

"About eight weeks later we again went to visit the same couple, only this time we went to the funeral home. On the way home from work the man had been killed outright in a car accident. The wife was grief stricken, and we really didn't know what to say except we were sorry. It all seemed so dark and hopeless. As I stood at the casket I was thankful we at least had given him the opportunity to accept Christ. Now he was in eternity. Where was he spending it? It was very sobering and it gave us an even greater urgency to warn other people.

"What has all this done to me personally? Well first of all I am doing something I never thought I could do, but I am doing it and I find I am involved in a new and exciting and also challenging experience. There has been joy that no words can describe. I have a love for other people which is over and above anything I have in myself, and it has given me a burden for a lost and dying world. I realize I am only an instrument in the Lord's hand, but what has been accomplished has been through the power of the Holy Spirit. I am doing something that to me was impossible, but whenever I have said 'I can't' a verse on my kitchen wall says, 'I can do all things through Christ which strengthens me.'

"I used to resent having people come to my door, but I had to admire them because they were at least doing something, even though their teachings were false, whereas here was I with the true message, not doing anything! I now look at people walking along the street, and I don't see them as people any more, but as lost souls, without God and without hope. I find myself wanting to tell them God loves them, and there is hope in Jesus Christ. There are some ladies in our church who pray for us faithfully, and without this our

work would be useless. We love them and appreciate their prayer support. Our Pastor has been right in it with us, to help and encourage us along. He never asked us to do anything he himself wouldn't do, and he would sometimes go along with one of the men to even up the groups. I shall be forever grateful to him for getting us started. I feel a whole new dimension has been added to my life. I know in myself I am nothing. Jesus Christ is everything. In being willing to GO the Lord has blessed us in a wonderful way. From being an average housewife, sitting in a comfortable pew, I have at last COME ALIVE. PRAISE THE LORD." (A.G.)

TIME MAGAZINE COVER STORY ON BIBLE CONCLUDES: GOD INTERVENED IN HISTORY

NEW YORK (EP)—Few facets of biblical truth have escaped the scrutiny of scholarly test, but honest doubt has made the Scriptures more acceptable since the rationalists opened their attack, says the December 30 issue of Time magazine, "How True Is The Bible?"

The editors added that numerous archaeological digs have confirmed the historical accuracy of the Bible.

However, the editors declared, literalists do not share the view that doubt strengthens faith, believing instead that the challenge to inspiration has sown doubts, that faith is in jeopardy, and that credibility has suffered.

The seven-page article looks at the broad sweep of biblical criticism, emphasizing two main assumptions: the fundamental view and the liberal view. To the former, the Bible is absolutely inerrant; to the latter, it is a book whose occasionally fallible text makes it, paradoxically, seem more authentic.

"The miraculous can be demythologized," conclude the editors, "the marvel explained, but the persistent message of the Bible will not go away. Both in the Jewish and Christian Bibles it is irreducible: **some time, somewhere, God intervened in history to help man.** Whether it was at the time of the Exodus, the giving of the Law, the Incarnation or the Resurrection, or any of those many smaller interventions that are still so cherished, **ordinary human history was interrupted and has never been the same since.**"

Ed. Note: We could present good arguments against several comments in the TIME article. But two things cannot be gainsaid: "God intervened in history to help man," and "human history was interrupted and has never been the same since." THE BIBLE, GOD'S WORD, IS TRUE!

FAITH IN CHANCE ... OR GOD?

by Dr. John Cunningham*

The late Dr. Eric Sauer, onetime director of the Bible School of Wiedenest, Germany, once wrote: "Unbelief must believe things more unbelievable than faith accepts."

The following statement by Professor L. T. Moore, paleontologist, is very interesting in the light of Dr. Sauer's observation. Professor Moore says: "The more one studies paleontology the more certain one becomes that evolution is based on 'faith alone'—the only alternative is the doctrine of special creation, which may be true, but is irrational. Our faith in the idea of evolution depends upon our reluctance to accept the antagonistic doctrine of special creation."

Diametrically opposed to the Biblical teaching of special creation, evolution, in the broad sense, teaches gradual change, increasing organization and complexity in the universe, and is, in a sense, a doctrine of continuous creation, contradicting Gen. 2:1 and Exod. 20:11. In a more narrow sense, organic evolution is the doctrine that all organisms, including man, were derived from common ancestral forms of life, through random processes of variation and selection, forms which in turn were derived by spontaneous generation, through chance, from non-living substance. Inherent in the theory is the idea that matter has within itself the ability to organize itself if given sufficient time.

While the entire subject of evolution and the Bible is much too vast for this brief article, please consider only three of the problems facing one who puts his "faith" in evolution.

The Problem of a Spontaneous Creation

The evolutionist believes in chance—he believes that without the benefit of intelligence or unnatural force, life both appeared and developed in a random and spontaneous manner.

But ponder for a moment the absurdity of an accidental assembling of all the ingredients necessary to the creation of life—under exactly the right conditions and

influenced by just the right amount of energy.

Even the basic unit of life, the cell, is composed of many highly organized systems, made up of microscopic and sub-microscopic particles. These particles are in turn composed of complex molecular structures, which themselves are the result of combinations of chemicals.

Let's consider the possibility of creating a single, simple protein molecule, and let's imagine that it will happen by chance. Molecules are so small that more than tens of billions of them would fit on the head of a pin. This particular protein structure is composed of 12 kinds of amino acids totaling 340 units, arranged in a definite sequence. For such a molecule to form, would require the possibility of 10³⁰⁰ (that's one, followed by 300 zeroes) different combinations of these particular ingredients. If we had only one of each possible combination, the total weight would be more than a trillion trillion times the weight of the earth! There is not enough substance in the whole imagined universe to make that many molecules!

Add to the above problem the further complication, that to produce a living cell requires many molecules of the same kind, plus thousands of other kinds of protein molecules even more complex, plus thousands of other complex organic molecules, such as fats, carbohydrates, and nucleotides, and you have odds against successful organization of the necessary components that are impossible.

The Problem of Reproduction

Forgetting for a moment the impossibility of spontaneous creation of life, and assuming that it could happen, we are faced with an additional requirement that the new life have the capability of reproducing itself.

The most complex and essential system within a single cell (not to mention the multicellular organisms) is the mechanism by which each of the other systems, including the whole cell, can be reproduced. The reproductive mechanisms must be present from the very beginning—they can't wait to evolve after everything else has evolved!

Life continues, only because life can reproduce before death occurs. And, in more complex creatures, male and female must evolve simultaneously in time and location and remain fertile long enough to reproduce.

Here, credulity is further strained, and here again "unbelief must believe things more unbelievable than faith accepts."

The Problem of Development and Change

But again, let's suppose that life does happen, and it is immediately capable of reproducing itself—then what?

Well, the need would then be present for all original life forms to change and to produce all the new and different life forms evident in our environment.

Evolutionists have concluded that the only conceivable mechanism whereby organisms could change into a different kind is by mutation, that is, random change in the chemistry of the system which programs heredity in reproduction. But, there are problems equally serious here. In order for a mutation to be passed on, the owner has to survive long enough to reproduce. Invariably, mutations of significant magnitude are immediately lethal, or result in sterility. Observation shows that at least 99.9% of mutations are definitely disadvantageous to survival, and the few surviving mutants have never been observed to be benefited. The environment is hostile to the disadvantaged and cannot cause benefit.

Prohibiting such change and development is the second law of thermodynamics, called the law of increasing entropy. This law affirms that all natural processes have a natural, irreversible tendency toward disorder and that complex things degenerate into simple things. In other words, the universe is running down.

This fits the Biblical teaching of a perfect creation, marred by sin, "groaning and travailing", degenerating to destruction. Evolution ignores the Scripture and the clearly observable and historically demonstrable law of entropy and argues for a reversal, with original chaos organizing itself by chance, producing order and pro-

gression. And this too, takes a lot of "faith"!

Time, therefore, while the evolutionist's best proof for lack of proof (because evolution has not been observed to occur, it must have happened too slowly to be observable—and that demands billions of years), is also his greatest enemy. For time gives opportunity for the law of entropy to wreak its destruction.

The evolutionist laughs at the doctrine of special creation as "irrational" but his laughter is hollow and empty. It mocks him. Nothing is so irrational as to believe in an idea which not only is not probable, observable, or demonstrable, but which contradicts the very laws of nature upon which its existence depends. As Professor Moore admitted: "... evolution is based on faith alone . . ."; it clearly has no other basis!

Ed. Note: In corresponding with Dr. Cunningham, he added this enlightening note—

"I am keenly interested in conservative creation-science. True science, as distinguished from the pseudo-science of evolution doctrine, shows that the Bible is God's Word and should be taken at face value with all the confidence that He intended. To go through the theological gymnastics that too many evangelicals do to try to fit one or more facets of evolution doctrine into Scripture is to not believe Moses. And to have such a loose attitude toward the beginning of the Bible is to set precedence for twisting Scripture throughout the Bible to accommodate other doctrines of man—as warned by Christ in John 5:46-47 "For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" Contrary to popular Christian attitudes, the creation/evolution issue IS relevant to the Gospel of Christ, and is an important fundamental in the doctrine of verbal inspiration of Scripture. I fear that Satan has blinded most Christians into not recognizing the importance of the issue."

*Associate Professor of Biology and Natural Science, Chairman of Arts and Sciences Division, Northwestern College

O.B.C. RADIO LOG TIME CHANGE

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STATION CHOO, 1400
MONDAY-THURSDAY
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PILTDOWN SKULLDUGGERY!

Charles Dawson died in 1916, four years after his earth shaking discovery of the remains (and pitifully small remains at that) of the Piltdown Man.

This amateur archaeologist found a small piece of human skull bone in a gravel pit on Piltdown Common near the English Channel. Three years later he discovered another minuscule piece of skull. With the aid of the British Museum, more skull pieces and a fragment of lower jaw were found, the latter by Dawson but suspect by authorities.

From these fragments was contrived the "Dawn Man of Dawson," later The Piltdown Man. But other physical anthropologists were not satisfied, and another "man" was contrived.

In spite of much controversy (among them the fact that "he" was a "she"), the Piltdown skull was assigned 500,000 years of age.

But even all evolutionists are not gullible, and by 1951 it was proved that skull and jaw not only did not belong together, but the skull fragments were only about 50,000 years old.

More experiments revealed the truth—Dawson had perpetrated a hoax, to the embarrassment of some of the most qualified experts on human fossils.

In 1973, reports showed that several other discoveries by Dawson are forgeries. Some "Roman inscribed bricks" are late 19th century, not early 5th century.

Dawson's flair for finding unusual relics earned him the nickname "wizard of Sussex." Now Dr. David Peacock, a Southampton scientist says, "In my opinion the time is now ripe for a full investigation of Dawson's numerous and often bizarre discoveries."

If they do investigate, there will doubtless be many gaps in museums throughout Great Britain. And more gaps in the evolutionary hypothesis.

The Bible doesn't need fabrication, subterfuge or skullduggery to present the truth: "God created man in His own image."

When Col. James Irwin was on the moon and looked at that drab, lifeless moonscape, he looked back at planet earth. And in his book "To Rule the Night" Irwin writes: "Ours is the most beautiful and colorful planet in space."

God created. "And He saw that it was good."

Believe the Bible. Believe God. Have faith.

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GLADLY WILL I COME

This poem was found on Dr. Wm. Culbertson's desk after his death. (Dr. Culbertson is the late president of Moody Bible Institute.)

"Lord, when Thou seest
that my work is done,
Let me not linger on with
failing powers,
Adown the weary hours:
A workless worker in a
world of work;
But with a word, just
bid me home,
And I will come right
gladly,
Yes, right gladly will
I come."

AMERICAN SATAN WORSHIPER CONVERTED IN GHANA

ACCRA, Ghana (EP)—A young American who went to Ghana last summer to study Satan worship was led to Christ instead.

A group of Christian Ghanaian young people, most of whom work at the Sudan Interior Mission Center here, were conducting evangelistic meetings 50 miles north of the city when they heard that several young Americans were attending a fetish ceremony nearby. They looked them up and found them undergoing instructions in modes of prostration for Satan worship.

Their witness was well received, and the one American surrendered to Jesus Christ.

Another Choice

by John N. Moore*

I was an evolutionist and taught evolution before I became a Christian. Most instructors in the scientific field are exclusive evolutionists, as that is the only point of view they have been taught regarding origins. Ever since Darwin's Origin of Species appeared in 1859, the philosophy of evolutionism has pervaded all the disciplines of human knowledge, so that even an English major is trained to think that way.

In my present teaching I make it clear that my students will experience a formative confrontation between the evolutionary explanation of the majority and the "creation" explanation of the minority. Students are encouraged to realize that today, in the 20th century, they still have a real, live option with regard to origins.

Mutation or Creation?

The scientist does not have it all "sewed up" when he proposes that the universe began by an explosion. He has no knowledge of such an event as a scientist. When he claims that life began by some transcombination of molecules he only expresses his imagination. When he says that human-kind is a consequence of mutational mistakes—errors of reproduction or the failures of DNA replication that formed the blacks and yellows, and so on—this is sheer imagination, and he pushes his position at the expense of academic freedom and good, solid scientific work.

I simply wish to give the truth a hearing. To have truth heard and recognized, an all-too-common misuse of scientific methodology must be shown. Rather than attempt to "prove" the Bible I prefer to say, "Now here is the extent of our science."

A Sense of Wonder

My desire is to ignite the students' sense of wonder and to enlarge their capacity for understanding. I want them to see that the evolutionary viewpoint that is called "scientific," with all its attendant generalization and speculation, is not a scientific but actually a religious position.

"Rather than attempt to 'prove' the Bible I prefer to say, 'Now here is the extent of our science'"

The evolutionist and the creationist use the same data, but they use it to support different faiths about origins. The evolutionist accepts the data, ignores the gaps, and claims scientific conclusions about clearly circumstantial similarities of living things. The creationist takes the same data, examines the gaps and conclusively establishes discrete separateness of living things. My students learn the difference between conclusions based on circumstances and those based on conclusive findings.

Science Is Limited

I demonstrate in academically clear fashion that science is limited to concern about that which can be observed directly or indirectly. Therefore, claims about the origin of the universe, of life, or of humankind are clearly matters of faith. Yet faith in the Creator as the cause of all things is most scientifically sound.

A senior student who objected to my pattern of teaching said to me, "I believe in evolution." He didn't realize that he demonstrated my point. Evolution is a belief; it is not a scientific conclusion. This is not a quarrel between science and Christian faith, it is a quarrel between science and pseudoscience.

At Michigan State University the natural science course I teach ("Science, Beliefs and Values") emphasizes discussion of "The Origin of the Universe", "The Origin of Life," and "The Origin of Man."

In the fall the theme is, "What are men's ideas about the place of the earth in the solar system and in the universe?" This leads to the question, "Is it possible scientifically to study the origin of the universe?" And the answer is "no." Of course men and women have hit on various ways of explaining how the universe came into existence; and my students examine carefully the two principal explanations of "evolution" and "creation" regarding the origin of the universe.

Classwork in the winter term centers on an overview of the origin and continuity of life. When does human life begin? To answer, we give attention to two beliefs: one in spontaneous generation, which is the

philosophy of naturalism; and the other in creation as life coming from the Creator.

No Fossil Links

The third term is the capstone of the year. We talk about minerals and rocks, about mountains, we enumerate various groups of biological data—the bones, embryos, blood analyses. The Christian should never ignore solid scientific data. However, my students learn that none of the fossils provide anything but circumstantial support for the evolutionist position; and that the same data can be used to support predictions from the Genesis account. Students learn that there are no fossil links between man and Neanderthal, and there is no known genetic relationship.

"Reputable scientists in each decade since Darwin's book was published have been critical of evolution. Why didn't my teachers inform me of that when I was an undergraduate?"

God Changed My Heart

Now, I couldn't have formulated this course unless the Lord had changed my heart. After graduation from Denison University and marriage in 1941, I continued my graduate education in botany at Michigan State University and gained a master of science degree. I served a short stint in the U.S. Navy as a replacement officer, then returned to teach at MSU and finish my graduate work. I received a doctor of education degree.

My parents were believers, and my wife, Wilma, was a born-again Christian, but I was not. In Downers Grove, Illinois, where I grew up, I had joined a church without knowing Jesus Christ as my Savior. I was essentially a conservative, rather apathetic

"Students are encouraged to realize that today, in the 20th century, they still have a real, live option with regard to origins"

person until one spring day in 1952. A Christian member of the engineering faculty at Michigan State asked me if I had considered the way I taught evolution and the impact it was having on my students. I said I hadn't, but promised to think about it. In 1954-55 I began to read Darwin and other evolutionists more critically and to ask myself, "What are the facts?"

During the late '50s and early '60s I began to move out of my apathy in other ways. For one thing I became involved in politics to a minor degree. More importantly, someone gave me a booklet about Jesus Christ that explained the way of salvation. When I read it I knew that I needed him as my Savior. On the last page of the booklet was a place to sign one's name if he was then accepting Christ. I did so in a rather legalistic fashion: On May 23, 1963, I invited a minister to our house and signed the page in his presence and asked him to sign too. I still have that little booklet.

At first I was just studying and seeking answers to practical problems. It was a "head conversion" initially, but what a wonderful "heart conversion" has been going on ever since!

God Changed My Thinking

Though still teaching the same kind of science course regarding evolution, I was beginning to collect a bibliography on creation and to distribute it among my colleagues. I joined in founding the Creation Research Society. Since then more data has been collected as my search has been supported by six small research grants. Now hundreds of references have been acquired indicating that reputable scientists in each decade since Darwin's book was published have been critical of evolution. Why didn't my professors inform me of that when I was an undergraduate in college?

We Have A Choice

Some members of the scientific community say that my activities reflect undesirably on the scientific profession, which is supposed to be characterized by the prac-

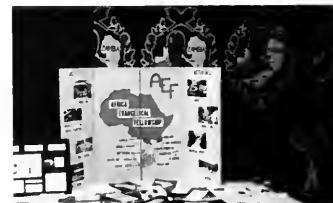
tice of constantly re-examining ideas and concepts advanced. In other words, my teaching of all the origin concepts is considered "detrimental" by some. Because of this, I went to a specialist in geology, showed him a paper I published on the subject in 1972, and said, "I request that you show me in what way my position is detrimental to me and to science." He wrote back, "I will not answer you on the grounds that I do not consider your work detrimental."

"Faith in the Creator as the cause of all things is most scientifically sound"

Most of my students come to realize that they have a choice. As made over animals we cannot grasp the need to come back to our Creator. When we begin to see ourselves as created, then we want to know more. We would like to have some answers about ourselves. I teach students that if they want to know about origins and "who they are," then the only place they can find unchanging answers is in the Holy Bible.

From DECISION. ©1974 by the Billy Graham Evangelistic Association

John N. Moore, M.S., Ed.D., is a professor of natural science at Michigan State University. Born in Ohio, he served as a lieutenant (jg) in the U.S. Navy from 1944-1946 and is the father of two sons. Dr. Moore is an author, editor, contributor to professional journals, and managing editor of the Creation Research Society Quarterly. The Moore family attends the Trinity Church in East Lansing.



Missionary Conference Display

UNSOLICITED ENDORSEMENTS

Support for Christianity and religion in general came from some surprising "fellow travellers" recently. The first endorsement appeared in the *Wall Street Journal* (Oct. 17), quoting from an *Encounter* article by Leszek Kolakowski, a prominent Marxist now teaching at Yale.

"There are reasons why we need Christianity, but not just any kind of Christianity. We do not need a Christianity that makes political revolution, that rushes to cooperate with so-called sexual liberation, that approves our concupiscence or praises our violence. There are enough forces in the world to do all these things without the aid of Christianity."

The second appeared in a Tiffany & Co. ad devoted not to jewelry, but to the question "Is inflation the real problem?" "No, it is not," according to the legendary luxury store. "Inflation is simply the inevitable, final result of our follies," which include "forsaking our religious heritage, not only in our schools, but everywhere; thus, accenting crime, immorality, greed and selfishness."

Evangelical Newsletter

1975 GRADUATION

Saturday, April 26, 1975
7:45 p.m.

VARSITY ARENA

(Bloor St. at Bedford Rd.
Bedford Subway Station)

A GREAT SERVICE OF SACRED MUSIC & CHRISTIAN WITNESS

Doors open at 6:15 p.m.

All are invited—Young People especially welcome

Tickets not required

ONTARIO BIBLE COLLEGE IS YOUR BIBLE COLLEGE

"There are no fossil links between man and Neanderthal"

A Book Review About LORD OF TIME AND SPACE

by Lambert Dolphin, Jr.
Good News Publishers

Fully convinced that "the most important realities in the world are spiritual," Senior Space Physicist Lambert Dolphin, Jr. writes of scientific matters related to time and space from a Christian scientist's viewpoint. He finds that "faith in God requires a wider perspective than omitting the implications of His existence."

1. The Extent of the Universe

The author points out that many scientists think our huge universe began with a burst of intense light and that it has been expanding ever since. Some predict that gravity will one day cease and the outward expansion will be reversed, causing the universe to collapse and disappear "back to the pinpoint of light from which it began."

When Jesus spoke of heaven as His throne and earth as His footstool, He may have been comparing the stars and galaxies in our known universe to a chair in just one room of God's house. But there are more pieces of furniture and more rooms in His house. The universe implied in Scripture is even more vast and complex than either modern science or science fiction has dreamed of.

2. Jesus Christ, Lord of Space and Time

Recent discoveries and observations have shown that some stars go through violent changes in relatively short periods of time. It is believed that some of them collapse inwardly into tiny invisible spheres, referred to as "black holes" because they cast no light. Some scientists believe that black holes link our universe with other universes.

Jesus declared Himself to be "the Alpha and the Omega, the beginning and the end." Dolphin sees Christ as the link to the beginning and end points of creation and the link between the material and spiritual worlds.

3. The Energies of God

The sun is considered the earth's most important source of energy. Dolphin declares that "ninety-nine per cent of all usable energy on earth originates from this local star." Over the centuries many have worshiped the sun because of benefits received from its light and heat.

But the power of God is the "greatest and most amazing energy source of all." The Bible gives many examples of its operation "behind the scenes of history, in nature and in the physical universe." This

power operated in a special way in the resurrection of Jesus from the dead, showing that "God alone can reverse deterioration and decay and death."

4. Outer Space and Inner Space

Astronomers can now observe one billion galaxies. Our own galaxy contains 100 billion stars. If we could travel at the speed of light, we could reach the sun in about eight minutes, but it would take us 100,000 years to cross our galaxy and 15 billion years to reach the limits of known space. As staggering as it is to think of the vastness of space, contemplation of the tiny atom and the relatively large empty spaces between atoms is just as staggering. Stars and atoms are both included in what we call "outer space."

"Inner space" has to do with man's mind and the spiritual dimension of life—that which makes up the universe inside of man. "It is Jesus Christ who unlocks the doors of inner space . . . There is a kingdom to be won in every man."

5. The Many Dimensions of Time

We think of time as one-dimensional, going from past to present to future. But God sees time from the eternal point of view. The author imagines himself finding a book called **Chronicles of Life on Planet Earth** in a library in one room of God's house. In this book he sees portrayed in living 3-D color such events as creation, historic events on earth, and the earthly life of Christ in all its detail.

While recognizing that God has hidden from us many secrets about the nature of time, the author advises us "to begin to think on the eternal, expanded dimensions of the spirit."

6. The Elasticity of Time

Clocks, calendars and schedules are all constant reminders of time. Einstein linked time and space, putting time on a relative basis. Yardsticks for measuring time really should be made of rubber, the author states.

Our inability to understand God's mysteries of time prevents a complete understanding of the Bible's teachings concerning creation and the second coming of Christ.

7. Time and Death

We will experience time as multidimensional in our resurrection bodies. We leave earth's time reference when we die. The author uses Stephen as an example of what he believes happens to all believers at death—they travel ahead in time to the resurrection and receive resurrection bodies. Yet all arrive together at the time of Christ's second coming.

As far as time is concerned, the author says, "We live today in the land of shad-

ows. It is the realities behind the scenes in the heavenly places which are everlasting."

8. Evolution and Entropy

Dolphin points to discrepancies between the theory of evolution and laws of physics, particularly the Second Law of Thermodynamics which points to a trend in the universe toward chaos rather than toward improvement. This Law also shows that "outside programming information or instruction" is essential for production of the complex organic molecules found in living cells.

The missing clues to many scientific questions are found in the spiritual realm. The author points out that "it is in Christ" that man is invited to study and explore a vaster and more complete science than would otherwise be possible."

9. The Witch Under the Laboratory

While scientists are assumed to work according to principles of scientific methods, human prejudices and motivations often affected their findings. The author points out that, while every generation adds something to scientific thought, no one notices the clever witch in a secret chamber under the laboratory pulling strings connected to the scientists above. This witch is defined as "a personification of the psychological and emotional incompleteness of those scientists and others who have disallowed the existence of the spiritual elements in life and have thus become unwitting slaves of such spiritual forces at work in the world."

"Only through a total commitment to Jesus Christ as Lord and Savior can the mysteries of time and space be revealed."

(Bookstore Journal)

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Global Missionary Conference

JANUARY 28-31 1975

1894

God's people  *God's purpose*



THE GREAT DESIGN



God's word  *God's work*



Dr. Warren Webster, Theme Speaker

(where O.B.C. began!), the missionary tide ran high, with 55 missionaries (and representing 33 missions) to speak, lead discussions and share in "The Great Design."

Dr. Warren Webster, General Director of the Conservative Baptist Foreign Mission Society sharpened our focus on God's design and global opportunities. With a wealth of information and experience to draw from, he challenged us with:

"We are the only generation in the history of the world, who have in our hands the means and the opportunity to reach the world for Christ." It is premised on "the whole church taking the whole Gospel to the whole world."

Alumni from the field and other missionaries also shared burdened and burning hearts with us.

One thing became very evident: God's design is still the same; the need of the world is still the same; the global opportunities are still the same. One big question remains: Is O.B.C. still the same in the desire to fulfill God's Great Design? Is the Church ready to move out into the world to share in God's Great Design? Are individual Christians prepared to respond to the last commission of Jesus: "Even as the Father hath sent Me, so send I you."?

That is the Great Design.

If a picture is worth 10,000 words, then the one above makes words redundant. It describes the theme and the extent of our Annual Missionary Conference.

"The Great Design" was taken from the original meeting that brought Ontario Bible College into being. It was May 14, 1894, and a course was set, that under God was to be The Great Design for the next 80 years.

And, please God, it will be The Great Design as long as O.B.C. exists. For this purpose it was brought into being; around this design it has continued to experience blessing, effectiveness and growth; and for the years that lie ahead, these words will form "The Great Design" of Ontario Bible College: "The Great Design of the

School, is the training of consecrated Christian men and women for Christian service at home and abroad. For these the School shall furnish a thorough and systematic training in the knowledge and practical use of the English Bible, without reference to denominational doctrines or peculiarities of Church government, as the School is distinctively interdenominational."

For 1975, "The Great Design" was the missionary conference theme, as we shared The Great Design of God's Global Purpose; The Great Design of God's Word; The Great Design of God's Work; The Great Design for God's People.

Flooding the campus and overflowing into historic Walmer Rd. Baptist Church



Mark Bronson, Student Missionary Leader—just pausing.

THE AUTHORITY OF JESUS CHRIST IN MISSIONS

John Beerley, U.F.M.

"Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him; but some doubted. And Jesus came and spoke unto them saying, All authority is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the age. Amen."

Matt. 28:16-20

Did you ever wonder why people become missionaries? What is it that makes them leave their home land, their families and closest friends? What makes them give up lucrative careers as some have done? What could make people break with the materialistic culture of this day and go to a mission field?

In reply, some speak of the greater need in areas of the world where 90% of the population is being ministered to by only 10% of the Christian work force. For others there is the reality of totally unevangelized areas that to this day have never had the opportunity to hear the gospel of Christ. Some speak of a "call of God." There are many other reasons that people give. Then of course there are some who think that missionaries are simply crazy. Who in his right mind would go to some remote area of the world just to tell some people who could care less, about the Gospel?

The need, the fact that there are many who have yet to hear the Gospel, and the call of God are all valid incentives to missions. But do these reasons lie at the heart of the matter? Is there not something that puts these reasons in perspective? I suggest that there is. It is a factor that in our day has been largely overlooked. It is the basic foundation for every believer. It will determine whether your field is Jerusalem or the uttermost part of the world. It is the fact of the authority of Jesus Christ.

Look again at the declaration in Matthew 28:18 and the first part of verse 19:

"And Jesus came to them and spoke unto them, saying, All AUTHORITY is given unto me . . . therefore GO . . ."

The Authority of His Being

Our consideration of Jesus Christ will be based on the facts revealed in Scripture. The first fact is that Jesus Christ is God.

In Philippians 2:5-6, we are confronted with Christ Jesus in the "form of God." He considered "equality with God" something that was His by right and thus He did not have to retain it by force. That phrase "in the form of God" is not referring to His physical appearance, for God is Spirit (John 4:24), and spirit does not have "flesh and bones" (Luke 24:39). It refers rather to His attributes and to His glory. Thus John writes: "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1:14).

The prophet Isaiah speaks of this in his prophecy (Isa. 9:6). Note how he distinguishes between Christ's divinity and His humanity.

"Unto us a Child is born." This speaks of His humanity and relates to that message of an angel of the Lord in Luke 2:11 "For unto you is born this day in the city of David a Savior, Who is Christ the Lord."

"Unto us a Son is given." The eternal Son given by the Father to a lost world. "For God so loved the world that He gave

His only begotten Son. . . ." (John 3:16).

Then among the titles that Isaiah uses to describe this child who is born, this son who is given, are the following: "The Mighty God, the Everlasting Father (or the Father of the Ages)."

In our day there are many who are saying that Jesus never claimed to be God; that those of us who believe that He is God and that He made the claim to deity are reading into the record what we want to be there. However, the record is quite clear that the Jewish leaders who heard Him and who challenged Him clearly understood that He claimed to be God. John 5:17-18: "Jesus answered them, My Father works hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said that God was His Father, making Himself equal with God." Again in John 10:30-33 the Jews are ready to stone Jesus because of blasphemy and: "You, being a man, make yourself God."

Perhaps one of the clearest passages is found in John 8. The debate is heated. The religious leaders hate Jesus and they are determined to get rid of Him. From verse 33 there is a series of charges and counter charges. The Pharisees appeal to their father Abraham. They are his posterity! Jesus: "You are of your father the Devil. Who among you can convict Me of sin?"

The Pharisees: "You are a Samaritan, and You are demon possessed."

Jesus: "Abraham rejoiced to see My day."

The Pharisees: "You are not yet fifty years old and have you seen Abraham?"

It is in this hostile context that Jesus reaches back into one of the most revered passages of the Jewish scriptures. God has just appeared to Moses in the flaming bush. He has commissioned him to go to Egypt to deliver Israel. Moses asks: "Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, What is His name? What shall I say unto them? And God said unto Moses, "I AM THAT I AM: and He said, Thus shall you say unto the children of Israel, I AM has sent me unto you." (Exodus 3:13-14) Jesus shot back at those scornful, sneering leaders: "Before Abraham was, I AM," (John 8:58). Those Jews understood what He was saying. This was blasphemy! "Then they took up stones to cast at Him . . ." Why? Because the law said that anyone who claimed to be God should be stoned to death.

Jesus Christ is God and thus He has all authority.

Jesus Christ is also man. He became flesh. He was sent from the Father to mankind. He was sent from heaven to earth. He came to do the will of His Father as an obedient servant. (Phil. 2:7-8; Hebrews 10:1-10; John 8:29) He was totally



Rev. Ray Joyce of Fellowship of Faith for Muslims shares his burden with student David Ndungu of Kenya

committed to the will of His Father and in doing it He was obedient unto death, even the death of the cross.

This leads us then to:

The Authority of His Behavior

Throughout His earthly ministry the Lord Jesus demonstrated His authority in several areas that were crucial. The first confrontation and challenge to His authority is seen in the testing in the wilderness.

"And the devil, taking Him up into a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this authority will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be Thine." (Luke 4:5-7)

Just how the event here recorded took place we are not told. In a moment of time the succession of earth's kingdoms passed before them in parade. To Satan they appeared undoubtedly like the magnificent image seen by the great king of Babylon, Nebuchadnezzar (Daniel 2). He saw all of the wealth, the pomp, the power, the military might, the glories; and Satan said: "All shall be yours." But there was one condition: "WORSHIP ME."

In effect Satan was saying that he would give Jesus a shortcut to authority over the nations. He promised Him the Messianic kingdom NOW. Jesus had come to be King. He had come to rule not only over Israel, but the nations. Satan was offering it to Him on his terms. It also meant that Jesus could reach His goal the easy way. He would not have to suffer, to be ridiculed, or to be crucified. Satan's way avoided Gethsemane, the Judgment Hall of Pilate, and Calvary. Satan offered instant success.

But the response of Jesus Christ was immediate and it was unalterable. Jesus was totally committed to the will of His Father, therefore He rebuked Satan. Jesus went God's way. He did God's thing and it led Him to the cross. And in contrast to the temporal authority of Satan's offer we read:

"Wherefore, God has also highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow in heaven, on earth, and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father." (Phil. 2:9-11).

There is a second challenge to His authority in Luke 4:31-36. It came in the person of a man who was demon possessed. The demon acknowledged Jesus for Who He was, recognizing His authority over him, and begged Him not to exercise it. In response Jesus ordered the demon to leave the man. Immediately the demon came out of him.

The reaction of the people is illuminating: "And they were all amazed, and spoke among themselves, saying, What a word is this! For with authority and power He commands the unclean spirits, AND THEY COME OUT." This really is what authority is all about. It is the right to command, and then to expect and to receive immediate obedience.

Another demonstration of His authority is seen in Luke 8:22-25. The setting is the Sea of Galilee, notorious for storms that gather without warning. This was the situation in this text. Jesus and the disciples had set sail on a calm sea. All was going well. Jesus was asleep. The disciples were enjoying the trip. Suddenly, with no warning they found themselves in a raging nightmare. They had taken so much water that they feared they would sink and be lost. Through it all the Lord slept. On deck the attitude of the disciples rapidly changed from worry to fear to anger to panic! The only One Who could help them lay sleeping in the hold. He didn't even care!

In desperation they clambered down into the hold. Roughly they shook Him and screamed above the howling wind: "Don't you care that we are going to perish?"

We do well to meditate upon the full impact of what happened next. The record is clear. He got up and went on deck. He faced the raging elements. On His part there was no fear or hesitation. He was master of the situation. He spoke the word: "Peace."

Suddenly there is perfect calm. The sea is like glass. The winds have died down.

The disciples look at each other awestricken. This is not the Jesus depicted in "Jesus Christ Super-star" or in "Godspell". Their testimony repudiates such nonsense. This was not some "buddy." They were not about to join in on "Put your hand in the hand of the man who stilled the waters." Listen to the record: "And they, being afraid, marveled, saying: What manner of Man is this! For He commands even the winds and the water, and they obey Him." (Luke 8:25)

The praise of men is at best vacillating. One day the mob acclaimed Him King of

the Jews as He entered Jerusalem. Yet within days they cried for His blood: "Crucify Him!" And they did kill Him. His enemies were elated. Finally He was out of the way.

But this was all in the plan of God. The cross did not overtake Him like some great unforeseen tragedy. On many occasions Jesus had foretold this. "He must go unto Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised again the third day." (Matt. 16:21)

"And be raised again the third day." In their dismay the disciples forgot; but His enemies remembered. They were not taking any chances. They demanded that the tomb be sealed and that a guard be posted to insure that His body would not be stolen by the disciples.

It was done. The seal of the Imperial Roman Empire was pressed on the rock, with all the might of Rome ready to crush anyone who would dare tamper with it. Troops of the Roman army stood guard to guarantee its security. All that man could do was done to keep that dead body in that tomb.

But Jesus Christ challenged the authority of death, and hell, and Rome. He challenged and emerged victorious. Jesus Christ rose from the dead and bodily left that tomb.

It was this Jesus Who stood that day in Galilee with His own disciples and proclaimed: "ALL AUTHORITY IS GIVEN UNTO ME IN HEAVEN AND ON EARTH, THEREFORE YOU GO...."

This has shifted the missionary challenge to every believer. It is not the question of need versus no need; nor is it a vague feeling or vision or whatever it may be that mysteriously "calls" you to go. It is the recognition of the authority of Jesus Christ over you. It is the issue of His right to you, to your plans, to your future, to the gifts that He has given you. In short it is submission to His authority NOW!

Yet the heartbreak, the tragedy is this: Satan, His archenemy, hears—and he obeys; Demons hear—and they obey; Nature hears—and it obeys; Death hears—and it obeys! But what about you? You hear and im-



mediately begin to make excuses. You tell Him to quit bugging you. Incredible isn't it! You who claim to love Him; you who talk about Him as your Lord; you hear—and yet you refuse to obey Him! His scathing, soul-searching question comes to all of us today: "Why do you call me Lord, and you do not do what I say?"

The command has been given. The word of authority has been spoken. What are you doing about it?

In Mark 5 we read of a man who had been transformed by the Lord Jesus. So grateful was he that when Jesus was ready to go to the other side of the lake, this man wanted to go with him. But Jesus said: "Go home to your friends and tell them what great things the Lord has done for you." That is where it all begins—at home, your "Jerusalem." It may be that "home" is all the distance you will go geographically. But that is His problem. It may be across the world. That also is His purpose. Your responsibility is to submit to Him Who said: "All authority is Mine in heaven and on earth, therefore GO."

EDUCATOR DISCUSSES INCREASED COST OF MISSIONS

Washington, D.C. (MNS)—"The sending churches must almost overnight revolutionize their giving mentality," says Dr. Everett Cattell in an article in *Christianity Today* (Nov. 22, 1974). "No longer are the majority of missionaries going to primitive peoples, and no longer does the American dollar do wonders."

Cattell points out that it now is as expensive to live in Taipei, Taiwan as it is in Washington, D.C., and that Hong Kong and Tokyo are more expensive than Washington.

"Through the years the missionary sending bodies have been completely con-

ditioned by the idea that missionaries were sent to 'primitive peoples' or to 'underdeveloped nations,' where the powerful American dollar did wonders. This became, perhaps unconsciously, a standard factor in fund-raising and giving," Cattell says.

Now a new situation with overseas costs soaring beyond U.S. costs puts the whole matter in a new perspective.

"To comprehend and to act on this simple fact will call for a complete revolution in the thinking of sending churches," Cattell says. "Perhaps this is a part of our punishment for not getting on with the job sooner."

Cattell calls on American Christians to give serious consideration to a radical new kind of stewardship by suggesting that those "with incomes well above the national average—and for many this means four to ten times the national average—need to have a private session with God in which they acknowledge that they are not, as Christians, at liberty either to hoard wealth or to 'live it up.' Such a person should, in the presence of the Lord, decide on a figure that adequately covers the basic living needs, of himself and his family, and provides for his retirement; this he should accept as the 'living' part of his income, while the balance goes to the Lord's work."

Cattell also has some advice for the agencies which are to be financed by this type of radical stewardship, suggesting that they too need a change of mentality: "So the first in the change of mentality is to start with planned objectives, not personnel. The second is to develop efficient methods. This involves cost accounting and the elimination of duplication and overlap."

Cattell retired as president of Malone College in 1972. He spent the past year as a guest professor at the China Evangelical Seminary in Taipei.

BACCALAUREATE SERVICE

Friday, April 25, 1975

8:00 p.m.

Speaker: DR. TERRY C. HULBERT

Columbia Graduate School of Bible & Missions
in

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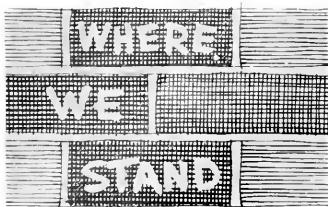
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OUR LORD JESUS CHRIST

"We believe that Jesus Christ, the eternal Son of God, in His incarnation united to His divine nature a true human nature, and so continues to be both God and man, in two distinct natures, but one person, forever." (OBC Doctrinal Statement)

In the early centuries of the Christian church there were many false teachers who had much difficulty with the affirmation that Jesus was a man. Paradoxically, many intellectual leaders today have difficulty with the affirmation that Jesus is God. Are these theological controversies of any practical value to the Christian man or woman, or are they merely differing conclusions for which there are no sustaining evidences? Jesus does not sustain the same relation to Christianity as do the founders of other religions to their own faith. Some of these founders have been endowed with godlike characteristics by their followers. They were men and women who became godlike. Jesus, on the other hand, "although He existed in the form of God . . . emptied Himself, taking the form of a bondservant and being made in the likeness of man". (Phil. 2:6, 7) The followers of Jesus were taught by Jesus Himself to recognize Him as God and also as man.

For those who recognize the authority of the sacred scriptures there is abundant evidence to support the affirmation that Jesus is God. Names of deity were given to Him, and the use of these names was encouraged by Jesus (Heb. 1:8; Matt. 16:15-17; Jno. 13:13; Jno. 20:28-29). Jesus possesses characteristics which can only be attributed to God. He is eternal (Jno. 17:5); omnipresent (Matt. 28:20); omniscient (Col. 2:3); omnipotent (Heb. 1:3); unchangeable (Heb. 13:8). Divine works which only God could do are clearly ascribed to Jesus, e.g. creation (Col. 1:16), preservation (Heb. 1:3), providence (Heb. 1:2), forgiveness (Luke 5:20-24), and judgment (Jno. 5:22). Worship belongs to God alone, and yet Jesus accepted such worship (Matt. 14:33) indicating that this honour was rightfully His (Jno. 5:23). The Father commands the angelic beings to worship Him (Heb. 1:6), and this

worship will finally become universal (Phil. 2:10-11).

On the other hand, the same scriptures portray that Jesus had a human birth and development (Luke 2:5-6, Luke 2:40, 52). However, the conception in the womb of the virgin had a supernatural and not a natural cause—"that which has been conceived in her is of the Holy Spirit" (Matt. 1:20). Jesus possessed a human spirit (Luke 23:46), a human soul (Jno. 12:27) and a human body (Jno. 2:21). Jesus experienced the characteristic feelings of human life—weariness (Jno. 4:6); hunger (Matt. 4:2); and thirst (Jno. 19:28). The full range of human emotions was expressed by Jesus in love (Jno. 13:1), compassion (Matt. 9:36), sorrow (Jno. 11:35), and anger (Jno. 2:13-16).

The apostle John combines these two strands of truth into a single affirmation when he declares that "the Word was God . . . and the Word became flesh" (Jno. 1:1, 14). The apostle Paul indicates that the mystery of godliness is given "by common confession" that "He was revealed in the flesh" (I Tim. 3:16). The same person Jesus could be weary, and yet call the weary to Him for rest (Matt. 11:28). He could be hungry, and yet refer to Himself as "the bread of life" (Jno. 6:51). He was thirsty, and yet He was "the water of life" (Jno. 4:10). John declares that the spirit of antichrist can be detected by a failure both to declare that "Jesus is the Son of God" (I Jno. 4:15), and that Jesus has not come "in the flesh" (I Jno. 4:2). No view of the person of Christ can be regarded as satisfactory which ignores or minimizes either the deity or manhood of Jesus. The Christian delights to bow down before Jesus, as did the apostle Thomas, and reverently say, "My Lord and my God" (Jno. 20:28). In response to this affirmation of faith Jesus declares "Blessed are they who did not see, and yet believed" (Jno. 20:29).

A NEW EDUCATIONAL OPPORTUNITY

Ontario Bible College has been deeply committed to the establishment of a graduate division for a number of years. Indeed the merger of the two constituent colleges in 1968 had the establishment of a graduate division as one of the specific objectives of such a merger. During the past six years and at present much work has been done to work out in detail the objectives, organizational relationships, and academic program.

The recent announcement concerning the establishment of a Graduate Seminary at Ontario Bible College is an answer to a need which many denominational and other Christian leaders have been voicing

for many years. There is no inter-denominational evangelical Seminary in Eastern Canada where pastoral candidates may be prepared for ministry in modern urban and suburban churches. Although there are a few denominational seminaries in Eastern Canada, most of our own graduates have been attending Seminary in the United States prior to ministry in Canada. There are growing restrictions in relation to study in the United States, and some of our graduates who study there never return to ministerial opportunities in Canada. For these reasons the establishment of a Graduate Seminary at Ontario Bible College is a significant challenge and opportunity for the years which are ahead.

We have been aware for some time of the strategic location that we have to establish such a graduate program. (1) Ontario Bible College is at the hub of the largest population concentration in Canada—60% of Canada's population within 500 miles of our campus. (2) There is strong denominational support from several evangelical denominations with many churches within our constituent area. (3) Strong financial support has already been developed for our Bible College operation with many possibilities of extending this financial base. (4) Mission and denominational headquarters are numerous in Toronto providing points of contact for students seeking vocational ministries. (5) The seminary would be in close proximity to the largest collections of theological books and research libraries in Canada.

The graduate theological program is to prepare young people for a ministry in a world which has significantly changed. Our society has become urban and secular. This calls for innovative approaches in understanding how best the church can grow spiritually as a Christian community, and how it can best evangelize alienated men and women. While the missionary mandate remains as valid as ever, our relationship to the younger churches in the Third World has moved into that of a close partnership. The seminary program needs to be sensitive to these changing situations in preparing men for the gospel ministry today. Of central significance remains a thorough knowledge of the Scriptures, and the development of skill in teaching and expository preaching.

The academic curriculum will focus upon a balanced development of the potential minister in relation to knowledge, skills, and behaviour. The one who will serve as a pastor will need to have a deep understanding of the truth of God as given to us in the Christian scriptures, as well as to comprehend the nature of the contemporary world in which he will minister. There is a variety of skills which must be developed in order to support the pastoral and ministerial pursuits in our contemporary society. The development of Chris-

GRADUATE DIVISION BEGINS WITH SUMMER SEMINARS

June 2-27, 1975

Our Summer School 1975 programme will initiate studies for the O.B.C. Graduate Division. Summer School 1976 will be the "second year," and regular day classes will begin in September 1976. Courses will lead to the M.Div. degree.

PLEASE NOTE: (1) Pastors and Missionaries are encouraged to enroll whether or not they plan to complete a graduate degree. Subjects may also be audited.

(2) For those who are working for the M.Div. degree, and who qualify for admission, the Seminar credits are accepted.

SUMMER, 1975

- June 2-13 DR. CLARK PINNOCK: "Studies in Christian Apologetics" (2 credits)
DR. J. EDWIN ORR: "Revival: Yesterday & Today" (2 credits)
- June 16-27 DR. MARIANO DI GANGI: "The Church in Society" (2 credits)
REV. KERMIT A. ECKLEBARGER: "Major Themes in New Testament Theology" (2 credits)

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tian attitudes, values, and actions in the students will also be particularly crucial as far as the success of their future ministry is concerned.

All students entering this program of Graduate Study will be expected to have basic Biblical and Theological studies, skills in communication and research, as well as a strong orientation to relevant areas of study in General Arts. This foundation will make possible a very strong Graduate educational experience. Our academic program will be structured in such a way as to allow for a concurrent in-out educational program—in for theoretical studies relating to knowledge, skills, and behaviour; and out for an involvement in the life and ministry of a local church or church-related institution.

The curriculum will be designed to emphasize individual self-study under faculty supervision. Such an approach will endeavour to develop skills of research, problem-solving, and critical analysis, but will also provide significant experiences for the potential minister in communicating knowledge in a variety of group situations.

The graduate division will place a strong emphasis upon continuing education for pastors who are already serving on the field so that they may continue to develop and grow in the ministries which the Lord of the church has given them. Two opportunities will be provided in the instructional program where qualified pastors will be able to enroll in studies with minimal interference with their pastoral duties. Mondays will be used by the faculty of the graduate division to develop opportunities

for continuing education for active pastors. Special seminars will be scheduled probably during the month of July so that additional graduate studies may be completed.

Ontario Bible College already possesses charter rights from the Province of Ontario to offer graduate theological degrees. The first graduate degree to be offered will be the Master of Divinity (M.Div.) which will involve a three year program of studies. The graduate studies will begin in the summer sessions of 1975, 1976, and the first year of the regular program will be inaugurated in September 1976 with the second and third years being added in September 1977, 1978. Ontario Bible College possesses accreditation in the American Association of Bible Colleges which is recognized as a constituent member for the purpose of institutional accreditation by the Council on Post-Secondary Accreditation (U.S.A.).

William R. Foster
Executive Vice-President

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Tertullian, writing AD 160-230

If those first century, Spirit-filled Christians could carry the gospel to the inhabited world of their day, limited as they were in the means of transportation and communication, what could the Church today do, with all of its modern means of transportation and communication, by way of evangelizing the modern world, if it were likewise possessed of the Holy Spirit of the Living God, as were those early Christian believers?

Whenever the Church of Jesus Christ has been baptized, purified, energized and directed by the Holy Spirit of the Living God, the citadels of sin and Satan have not been able to stand before her invincible, spiritual forces. And so will it ever be with the Church of Jesus Christ.

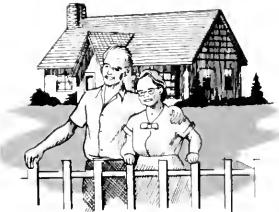
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Trinity College, Bristol, England.

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THE GIVER OF LIFE: THE HOLY SPIRIT & REVIVAL

1. The Phenomenon of Revival.
2. The Outpouring of The Spirit.
3. The Analysis of Revival.
4. Revival and the Reforming of the Church.
5. Revival and God's Purpose for the World.
6. The Quest for Revival.

HOLD THESE DATES:

APRIL 8-10, 1975

10:00 a.m.—11:00 a.m.
1:00 p.m.—2:00 p.m.

ALL LECTURES IN

WALMER RD. BAPTIST CHURCH

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**ARE EVANGELICAL
CHURCHES
BECOMING RELIGIOUS
SUPERMARKETS?**

Bruce Shelley, history prof at Denver's Conservative Baptist Theological Seminary, hits hard at some glaring evangelical contradictions in the **United Evangelical Action** (Summer).

"Evangelicals used to sing 'This world is not my home.' I haven't heard that song lately. There may be good reasons why. **Many evangelicals never had it so good** . . . Whatever the causes, evangelicals are no longer 'just passing through' this old world. They are now goin' first class . . . for a price. The evidence is on every hand: the full-colored brochure announcing the latest conference on youth, the full-page ad for a prophecy conference at sea for only \$1500, the 'temple of tomorrow' church building.

"Many times great things are done for God by those who dare to think big. All this we grant but the fact remains: **In our credit card culture, churches, like individuals, can borrow their way into bankruptcy, financial and spiritual.**

"At least 25% of most American incomes is spent servicing debts, home mortgages, car payments, paying on loans, etc. Would you like to apply that figure to your church program? There must be thousands of evangelical congregations who have mortgaged their futures and that of their children for a lovely but half-filled building. In order to meet payments on the loan, the preacher, about every third Sunday, must remind his people of the virtues of Christian stewardship. In the past year three churches in the 'ten largest' category have had their financial empires crack and crumble beneath them. How many more, in order to meet some deficiency, have used funds for purposes other than those for which they were given?

"In our mania for 'biggest and better' we may be tempted to interpret church growth almost exclusively in terms of numbers . . . Too many churches are afflicted with consumerism. **They peddle their goods and services like a religious supermarket.** The advertising is aimed at providing what the consumer wants—great performances, comfortable pews, easy parking, free babysitting and tax deductible contributions. It should come as no surprise then to find churches filled with 'discount' Christians, men and women who look for maximum benefits at lowest prices."

(Evangelical Newsletter)

The Mama Zebedee



by D. Bruce Lockerbie

We live in an age of hucksterism. We're subject to the Big Sell. We're constantly being made An Offer We Can't Refuse. Usually in the name of progress. Often at the urging of a mermaid, a nymph or some other sex goddess. Millions of dollars are spent every day in Madison Avenue advertising agencies designing new ways to lure consumers to the marketplace.

Some hucksters sell products—mere things, gadgets, gleaming and shining, baubles to titillate our senses, luxuries to stroke our egos. The newness of it all, the sheer desirability, the positive assurance that possession brings contentment. Most of us find the pitch irresistible.

Other hucksters peddle plans—gimmicks, shortcuts, pipedreams, fantasies, will-o'-the-wisps—all guaranteed to transmute our anaemic bloodstreams with a fresh flow of modernity; to galvanize our cortical impulses with shockwaves of contemporaneity; to propel us from was to is and beyond to an "outa sight" can be!

Still other hucksters promote people—"hot properties," as show biz argot puts it. Plastic dolls like Linda Lovelace or Garry Glitter, willing to be drained of their humanity, their moral dignity as persons, and transformed into zombies without souls. Their agents and promoters, feeding off them like lamprey eels, demand ever more bizarre exploitations of their prey because "Ya gotta give the public what they want!" And what does this mindless public want? Not genuine beauty or disciplined talent, not authentic courage or character, but a sense of the finite, a certitude that this too shall pass away; an idol destined in its own time to crumble and decay.

All this we deplore as Christians and turn away from tawdry fan magazines, "Top Forty" lists, and other gossamer filaments of pop glamour. We turn away, that

is, to indulge in a meretricious star system of our own, complete with its own network of agents, promoters, hucksters, PR men, freak show barkers, and ten-percenters of every stripe and smell.

This lust for top billing is as old as Christianity itself. Simon of Samaria, the Harry Houdini of his time, needed something to dress up his act. He saw what he wanted in the miracles being performed by Philip and others in the name of Jesus of Nazareth. He was so impressed, in fact, that we read in Acts 8 he actually confessed belief in Christ and was baptized. Then he made his move, offering Philip and Peter a piece of the action in exchange for their secret—and received in return an apostolic curse!

The Simons, the Elmer Gantrys, the Marjoes are still among us. But we tend to congratulate ourselves, as sophisticated evangelicals, at being able to spot them for the shill artists they are. Yet there's a different and far more prevalent danger to be avoided. Even before Simon showed up, one of those perennial stage mothers was making a nuisance of herself. You know the type—pushy women who stand in the wings and shove their kids out into the limelight they really crave for themselves. She was just an ordinary Jewish mama, and all she wanted was for her babies to be Number One—and Two! Her name was Mama Zebedee.

Remember? Jesus and his followers were making their last trek up to Jerusalem. He knew what would happen there, and he'd been trying to make it as plain as possible to the disciples. But they were too thick to understand. At the very moment he's telling them about mockery and humiliation, they've got nothing on their minds but prestige and patronage. They're going to be Big Shots in the Kingdom of God!

Whether James and John put their mother up to asking Jesus or whether it was her own idea, I don't know. But in Matthew 20:20-21, we hear her say, "I want you to give orders that in your kingdom my two sons here may sit next to you, one at your right, and the other at your left."

Some nerve! No wonder the rest of the boys got sore at James and John. But most of us are just like Mama Zebedee. We also have our babies—our special programs, our pet projects, our Big Deal—and we want it to be Number One!

The Largest Sunday School in America
the biggest foreign mission budget
the most converts
the biggest membership roll

The best selling book
the top recording
the longest advance bookings
The most selective admissions policy
the most earned doctorates on the faculty
the fullest student body
the highest ranked basketball team
the most famous alumni
the largest endowment

The best broadcast ratings
the most quotable quotes
the largest paid-up subscription list
the most column inches of advertising

The most handshakes with foreign dignitaries
the most tons of relief goods
and on until the worthy purpose of all this effort has been dissipated in an orgy of egoism.

Ironically, that worthy purpose is common to all evangelicals. To put it crudely, the product we're selling, in one form or another, is ostensibly the same: a right relationship with God through Jesus Christ, achieved by salvation, commitment in service and stewardship, dynamic renewal, deeper understanding, or whatever other phase of spiritual Body growth applies. More often than not, however, the product takes a back seat to the package.

In America, the package may be a personality—tall, tanned, and Texan, with a voice like thunder; in other words, a cross between Matt Dillon and the prophet Elijah.

"Everyone in this business," says a media expert in the headquarters of a major denomination, "knows that you build your broadcast around a personality. If

people like his looks and the sound of his voice, maybe they'll stay tuned to listen to what he says."

Or the package may be a program, something novel, something imaginative, but definitely something on a grand scale. If it's been tried before, forget it! If it's low-key and low-profile, who needs it? If it isn't global in scope, it won't catch on. The program has to excite people with its BIGNESS!

When there's a famine in the Sahara, you can't consider concentrating your relief efforts on a single area; you can't set your goal at feeding only 100 children a day and doing that well. You've got to take on the whole continent!

When floods and disease ravage Bangladesh, you can't pause to find out what the Bangali diet and tradition will accept. Just dump your tons of wheat on the Chittagong docks and let them rot there—because the people eat only rice. But tell your contributors how greatly the Lord is using them (and you!) to feed the hungry.

The same goes for evangelism, broadcasting, pastoral and psychological counseling, church growth, book publishing, recordings, and every other facet of our lives—including estate planning and retirement to the Christian version of Leisure Village. Unfortunately, the mass of evangelical Christians in America are naive. They have no idea that we're all being manipulated by communications experts, hard-sell promoters, and soft-sell wheeler-dealers. Those who read the leading evangelical magazines may catch a whiff of Christian commercialism in the ads for Holy Land tours or in some of the conflicting panaceas for faltering youth ministries offered by balding specialists in teenaged evangelism.

How God gets the glory in all this isn't always clear. But this much is clear. We need to restore integrity (which means **wholeness**) to our evangelical witness. We need to be who we are, we need to tell the truth. We need to end the sham of book jacket blurbs being written by hirelings but attributed to prominent Christians who've never read the book. We need to stop ghost-writing autobiographies. We need to stop deceiving people into thinking their money goes to the poor and destitute, when as much as half of it gets diverted for "administrative expenses."

This is basic honesty. Beyond this, however, we need to face up to the fact that much of our energy is spent in overlapping with somebody else's work. Perhaps the Lausanne Covenant will help at this point. In that document, probably for the first time, evangelicals have admitted that "our testimony has sometimes been marred by sinful individualism and needless duplication."

If some other writer can do the job better than I can, I've got to acknowledge it. If some other singer can sing better—if

some other relief organization can distribute more effectively—if some other school or college has a better curriculum or faculty—if somebody else is being used by God in ways we're not, we've got to say so. Then we ought to find what He's got for us to do and do it.

We've got to stop puffing ourselves and our favourites. We've got to get rid of the Mama Zebedee complex.

D. Bruce Lockerbie is a teacher at the Stony Brook School, Stony Brook, New York.

(Advertisement)

MINISTRY OPPORTUNITY IN CAMPING LEADERSHIP

An exciting camping program in the Rocky Mountains of Alberta, ministering to youth—high school students, problem youth and church youth. The position of Executive Director is full time.

For further information write:
Brian C. Stiller, President
Canadian Youth for Christ
P.O. Box 878, Station B
Willowdale, Ontario

'WE ARE NEXT'—CORRIE WARNS OF TRIBULATION

"We are in training for the tribulation," declares Corrie Ten Boom in November's Logos Journal. "More than 60% of the Body of Christ across this world has already entered into the tribulation. There is no way to escape it. We are next."

"Tante Corrie" is aware that her eschatological views don't jibe with those of many evangelicals. But, she asserts, "I have been in countries where the saints are already suffering terrible persecution. In China, the Christians were told, 'Don't worry, before the tribulation comes, you will be translated—raptured.' Then came a terrible persecution. Millions of Christians were tortured to death. Later I heard a bishop from China say, sadly, 'We have failed. We should have made the people strong for persecution rather than telling them Jesus would come first'."

Eschatology aside, the kind of vigilance Corrie urges would transform the prayer, Bible study, memorization and evangelistic practices of Western evangelicals—as it has for Christians elsewhere now undergoing persecution.

Evangelical Newsletter

A MOTORIST'S PRAYER

It's called a Motorist's Prayer. It's short and apparently designed to be non-denominational:

"Our Heavenly Father, we ask this day a particular blessing as we take the wheel of our car. Grant us safe passage through all the perils of travel; shelter those who accompany us and protect us from harm by Thy mercy; steady our hands and quicken our eyes that we may never take another's life; guide us to our destination safely, confident in The knowledge that Thy blessings go with us through darkness and light . . . sunshine and shower . . . forever and ever. Amen."



Bill Pearce, soloist and trombonist at the Music Artist Series.



Larry Mayfield, accompanist and composer, sharing the O.B.C. Music Artist Series.

JAM SESSION

IN THE PARSONAGE



Mary Twinem

Spring is here again, and excitement mounts with the temperature!

At our house, it's time to get out the kettles, the bottles, the garden tools; clean the freezers; and look around for the first of the many natural ways to save on food costs.

From the earliest signs of Spring to the first frosts of October, nature continually provides those who are observant and energetic, with an array of money-saving possibilities. Each new month brings with it a new challenge. But be warned! If you accept the challenge, prepare for a busy spring and summer.

I'm often asked, "Mary, I thought you were a pastor's wife; but do you live on a farm?" To which I can only reply: "It wasn't meant to be." Fighting inflation has become a way of life with us, and we are now producing more of our food than we are buying. And spiralling food prices notwithstanding, we are still operating on the same budget that we did last year . . . and the year before . . . and the year before that. Besides meat (we raise our own chickens and ducks), we have our own honey, maple syrup, jams, jellies, pickles and a freezer full of vegetables.

"It wasn't meant to be a farm . . ." Nor do you have to live on a farm to reap the benefits of the earth. Even a city lot offers a little space in the backyard for a garden. And if you have access to the countryside around you . . . you'll be surprised at what you can do!

"Okay," you say. "I'm convinced. But how do I start? And where? And when?"

Shall I tell you where we start? With the maple trees around our home. Hard or soft, maple trees can be tapped for syrup. It takes about 40 gallons of sap to make one gallon of syrup. But a few trees will soon supply that. Then boil the sap down until it comes off the spoon in a thickened sheet. But don't do the boiling in the house—unless you're prepared to do your spring cleaning over again—and very thoroughly. We cook our syrup the old fashioned way, outdoors over an open fire. And the kids love it.

Then after the syrup kettle goes back into obscurity, out come the gardening tools. Here the man of the house gets his moment of glory, and his hours of sacrificed golf games . . . and backaches! But you (and he) will find it worthwhile when you can say all year, "These are our own vegetables."

Even before you see the fruits of your labours, or even the first sprouts in the garden, the nettles are there. Don't scorn them! Cut, wash and snip them into a small pan with one-half cup of milk and boil them. Added to hot, mashed potatoes, they're delicious—and you don't have to worry about a scratchy throat. Their sting is gone.

Now, what about all those vegetables in that painstakingly tended garden? As they become ready for picking, we not only use them fresh, but also freeze as many as possible for winter. I just don't buy any vegetables when I'm grocery shopping—I don't need to. If you have a freezer, you will have a book of instructions for freezing

The Editor spent a happy day in the Twinem parsonage in Courtland, Ont. At mealtime, and in between I was treated to the unusual scene of a pantry filled with good things—some gathered wild by the roadside and in the bush, others from a garden plot.

Names, common and exotic, were attached to jams and jellies, pickles and preserves. It was Mother Nature at her best!

We were intrigued enough to ask Mrs. Twinem to share her cost-cutting, health promoting system with our readers.

If interested, you could write Rev. & Mrs. J. Twinem, R.R. 2, Courtland, Ont. N0J 1E0. Happy eating!

most foods. But should you need more information, a book is available free from the Dept. of Agriculture.

Even if your "handkerchief" of a back yard only has a few square feet of garden space, salad greens require little room or attention, and yield great rewards in crisp, fresh salads through the summer months.

Then there are the old stand-bys, cucumbers and tomatoes. Prolific in yield, they not only provide good eating as they ripen, but give you the necessary ingredients for mouthwatering pickles and relishes. Along with the usual uses, try freezing whole tomatoes. I use them in homemade soups. Frozen tomatoes, dropped into the soup, will collect the fat, which can then be skimmed off.

And did you know that green tomatoes make a delicious mincemeat which you and the family will enjoy next Christmas?

Let's turn from the garden now. After all, we've titled this "Jam Session in the Parsonage" and we've not even mentioned jam yet.

Again each month brings its own challenge. And for the novice, the first step is in the direction of the grocery store. Buy a bottle of certo, take it home, remove the label (carefully)—and there is a mini-recipe book for nearly any kind of jam or jelly you fancy. Be sure you use the exact amounts of fruit and certo specified, though you may reduce the quantity of sugar a bit, as the jams prepared from these recipes are usually quite sweet.

Jam is always the family favourite—and homemade jam, well that's special. Making jam can become a family enterprise—eating it certainly will! We don't buy fruit or berries for our jam; we use only what we grow ourselves, or what is given to us, or wild berries.

Strawberries are the first on the scene, and can be frozen (if you can get them past the children's mouths) and also made into jam. The certo book gives two recipes that are equally good: regular jam and freezer jam. This latter is so easy to make that my boys, age 8 and 10 have made it for me while I do the regular. It is a bit more



expensive, though, since more sugar is required.

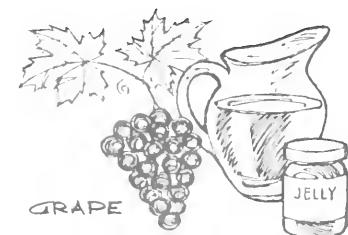
Then come the raspberries, gooseberries, and blackcurrants. These can all be grown in the backyard, and all make delicious jams and jellies. One word of caution about the blackcurrants. They are not compatible with pine trees. We have had to give our bushes away as they became blighted when growing near white pines.

During August we check the woods for blackberries. If you've never worn jeans before, now is the time to start, and wear a long sleeved shirt, no matter how hot it is. Blackberry bushes do not yield their fruit without a struggle. Blackberry jam is delicious, but those with their "third set of teeth" will thank you for making jelly instead. I like to freeze a lot of these to use on cold winter days for a warm dessert called Blackberry Cobbler.

After the blackberries come the chokecherries. Did your mouth just pucker up at the sound of that word? It needn't. Chokecherries, which you can find along the roadsides nearly anywhere, make excellent jelly. And when it's cooked, there is no "choke" left in chokecherry jelly.

The last of nature's free berries is the elderberry. If you watch for the flower in June or July, then you'll know where to look for the berries in late August or September. These berries are good for jelly, and also can be frozen to make pies.

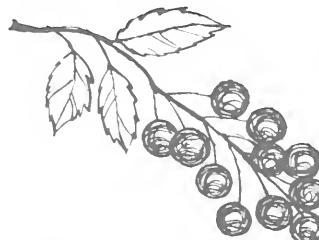
Then last, but certainly not least, are grapes. If your family, like mine, are peanut butter and jam fans, this is one jam that is a must for you. But if you have a bushel of grapes at your feet with an air corps of fruit flies coming in for a landing, the



GRAPE

quickest solution to the dilemma is grape juice. Incidentally, this also takes less sugar—something to be given serious consideration today.

And that's our "jam session." Don't expect it to be all fun, though it certainly can be that. When I asked the children if they could remember any funny experiences to contribute to this article, they looked at me and said, "Oh yeah, the hilarious backaches and the very funny scratches." Sure it is work; but the rewards of serving your guests with food that you personally have prepared more than compensate. There is something very satisfying about being self supporting in a day when this has ceased to be a value to be sought after by many. And when unexpected company drops in, watch the smiles of appreciation when you serve them what to you is ordinary fare, but to them is special.



CHOKE CHERRY

To paraphrase Proverbs 15:17, "Better is a dinner of greens where love is, than a T-bone steak and animosity." Don't apologize for what you don't have. But make the most of what you do. Take what is available, and let the spice of imagination and the sauce of hard work make it something special. Like the ant, start now to prepare for next winter!

Some Twinem Recipes: Grape Juice

Place grapes in kettle. Add water to come to one inch below top of grapes. Cook until soft and mushy. Put through colander. Measure juice and add 1/3 cup of sugar and 1/2 cup of water for each cup of juice. Mix. Boil together for 5 minutes. Pour into hot, sterilized jars and seal.

Elderberry Pie

Make sufficient pastry for one double crust pie. Mix 3 cups of berries with 2/3 to 3/4 cup of sugar, 4 tbsp. flour, 1 tbsp. lemon juice. Place in pastry lined pie plate. Cover with top. Seal edges. Cook at 425° for 15 mins. then lower to 375° and cook until done.

Green Tomato Mincemeat

8 quarts green tomatoes, chopped fine. Wash in weak brine to remove all juice;



ELDER BERRY

drain well. Boil and add 5 lbs. brown sugar, 2 lbs. raisins, spices (cloves, allspice, cinnamon, brandy or rum flavoring, salt and vinegar, according to personal taste), chopped apples. I also brown 2 lbs. hamburg and add it. This mincemeat can be canned or frozen.

Blackberry Cobbler

Place 4 cups of berries in a casserole. Mix together 2 tbsp. cornstarch, 3/4 cup brown sugar and a dash of salt. Sprinkle this over the berries. Now make your own recipe for biscuit dough. Spread over the berries. Bake in 350° oven until dough is nicely browned. Serve warm.

NOTE: There are many more. Send a stamped addressed envelope and perhaps Mrs. Twinem would have time to share some with you.

PARABLE EXPERIMENT YIELDS \$3,220.13 FOR CHURCH

LATAWANA, Iowa (EP)—The United Methodist Church here is \$3,220.13 richer today because its minister spurred his 155 members to participate in a "parable of the talents."

The Rev. David Finestead put \$1,000 of his own money in the collection plate Sept. 15th, asking his people to take out whatever they thought they could successfully invest.

"The congregation brought back \$3,220.13, 73 days later," the 30-year-old minister told EP News Service. "What's more, we had many new volunteers to teach Sunday school classes and to participate in other church offices."

One little lady reluctantly took a dollar bill out of the collection plate as it passed. She used it to buy sugar and make apple jelly from fruit in her own back yard. She sold the small jars and made \$40.43 profit for the church.

"We needed something like this," said Mrs. Tom Willis. "The church had been kind of drifting along. This has really brought the people together."

for the time of your life **TRY OLD AGE**

As George C. Fuller reads through the Bible, he discovers seven major reasons why the closing years should be the best years of all.

Old age comes suddenly upon us. No one knows that better than old people. Like the passing of a puff of steam, like grass that so soon withers and dies, life nears its end. Hosea said of Ephraim: "Aliens devour his strength, and he knows it not; gray hairs are sprinkled upon him, and he knows it not" (7:9).

Sorrow and sickness, loneliness and despair often accompany advancing years. Cicero wrote of this: "When I consider in my mind I find four causes why old age is thought miserable: one, that it calls us away from the transactions of affairs; the second, that it renders the body more feeble; the third, that it deprives us of almost all pleasures; the fourth, that it is not very far from death."

No one can ignore or remove such problems that old age brings. But Christians share God's best in life, even in old age. Old age from a biblical perspective is life transformed, life renewed, life filled with blessings and opportunities.

Old age at its best is a time of wisdom and faith. "Wisdom is with the aged, and understanding in length of days" (Job 12:12). Prov. 4:1 calls upon the young to heed the wisdom of those who are older. The elders among us have the great advantage of experience and the perspective of years. They can bring into any discussion, into life itself, views and wisdom not influenced unduly by excited passion or momentary impulse. Youth needs that kind of balance.

How unwise to ignore the wisdom of old age. One of the kings of Israel did so. "And the king answered the people harshly, and forsaking the counsel which the old men had given him, he spoke to them according to the counsel of the young men . . ." (I Kings 12:13-14). As a result a kingdom was divided, decimated, almost destroyed.

Age Confirms Truth

Faith also marks the best old age. A larger experience in Christ confirms the truth cherished for many years. Such faith has survived doubts and challenges; it has been refined in the fire. Out of the struggle, not always victorious, against temptation and sin, it emerges stronger.

Of course, length of years does not necessarily bring depth of wisdom and faith. Years are filled with opportunity and accountability. Some old people may only have achieved a greater proportion of guilt as they near the judgment of God. But, at its best, old age is a time of wisdom and faith.

God wants old people to share their wisdom and faith. Exod. 10:2 is a command to grandparents: "... you may tell in the hearing of your son and of your son's son how I have made sport of the Egyptians and what signs I have done among them; that you may know that I am the Lord." They were to relate to their grandchildren the story of God's great deliverance.

God did not command that old people should tell of their achievements and experiences, what they had done, what they had seen and heard. They were to recite to the next generations the faithfulness and power of God. What an experience it is to hear shut-ins, people suffering, people in pain, people near death, tell of the God of Israel who remains faithful (Heb. 13:8).

Old age at its best is, therefore, a time of memory. When Samuel was old, he spoke to the people of Israel, "And now, behold, the king walks before you; and I am old and gray, and behold, my sons are with you; and I have walked before you from my youth until this day" (I Sam. 12:2). Then he recounted some of the experiences of his life. His earliest years were worth remembering, as the grace of God blessed him and guided God's man into His own will.

Build On The Memories

Of course old age must be more than a living in the past, a remembering of happier years, now long gone. The Bible speaks of going on from strength to strength. The joys and sorrows, triumphs and tragedies of the years become the building blocks on which to construct the present and anticipate the future. What a blessing to share the joy and exuberance of the psalmist, "I will call to mind the deeds of the Lord; yea, I will remember thy wonders of old" (Ps. 77:11).

Old age is a time of respect, according to the biblical pattern. The writer of Prov. 23:22 commands the younger generation: "Hearken to your father who begot you, and do not despise your mother when she is old." Moses directed the people of God to have high regard for their elders, virtually equating such an attitude with true worship: "You shall rise up before the hoary head, and honor the face of an old man, and you shall fear your God: I am the Lord" (Lev. 19:32).

Age Alone Doesn't Earn Respect

Older people should understand that such respect from younger people is not automatic. When Paul wrote to Philemon, he claimed authority as "Paul the aged," but it was Paul, not just anybody. His life and his relationship to Philemon had been worthy of the respect and honor of others. Old age at its best is virtuous old age, and possession of godliness should accompany the claim to respect.

It will be only small comfort to the older people today to know that they are not the first to be denied the respect of the young. Others before them have been the subjects of ridicule and abuse. "Elisha went up from there to Bethel; and while he was going up on the way, some small boys came out of the city and jeered at him, saying, 'Go up, you baldhead! Go up, you baldhead!' And he turned around, and when he saw them, he cursed them in the name of the Lord" (II Kings 2:23-24).

Lack of respect for the elderly is a sign of a nation in upheaval. Isaiah speaks of such a people under the judgment of God: a nation about to be destroyed: "And the people will oppress one another, every man his fellow and every man his neighbor; the youth will be insolent to the elder, and the base fellow to the honorable" (Isa. 3:5).

Old age is also a time for a proper view of death. Christians are free to speak of death. In fact they must do so, for their God and His Son offer resources to face all of life, even the great reality of death. Others may avoid the subject; some may even fear to use the word. How foolish to ignore a sequence that has universal experience to substantiate it—birth, youth, maturity, old age, death. After old age comes death.

Death is not nothing. But it is also not horrible, not for the Christian. It is rather a thing of joy. In calm meditation old age can be a time of getting ready for a meeting with Jesus, you and He both fully alive. What a shame it would be to waste old age on the young. Hear Paul: "For to me to live is Christ, and to die is gain" (Phil. 1:21).

Old age at its best is also a time of youthful vigor. Other "strengths" may fail, but the grace of God endures and can be realized in greater abundance. "Even

youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint" (Isa. 40:31). While the outward man grows weak, the inner man can be renewed day by day.

The Old Can Be Young

A youthful outlook is not the privilege only of the young. In the midst of advancing years, in fact just before his death, Moses gave his stirring farewell message to the people of Israel (Deuteronomy 4). He called them to live in the present, a day of privilege (v. 4), advantage (vv. 8, 20), warning (v. 26) and commitment (vv. 39-40). The love of Jesus is indeed "sweeter as the years go by." Old age can be a time of renewed vitality, spiritual vigor.

But old age, like any age, is also a time of service. "The righteous flourish like the palm tree . . . They still bring forth in old age" (Ps. 92:12-15). Some challenges can no longer be accepted; physical energy is just not available. But other service often more valuable, can be rendered toward the close of life. Joshua in younger years had served in espionage, as Moses' lieutenant, as an heroic warrior. But at the end of the book of Joshua, the last chapter of his life, he stands in dignity and serenity to render a high spiritual service to his God and people. For Joshua the best was last. God is not through using people just because they happen to be old. Surely this was true of Samson: "So the dead whom

he slew at his death were more than those whom he had slain during his life" (Judg. 16:30).

What can older people do? **Pray.** Tell your minister that you count it a privilege to pray for the needs of which he may be aware. **Visit.** Who is there better to call on older people, to minister to shut-ins, to visit those in retirement homes, to do evangelism among the old and lonely? **Read stories** to children in a day care center. **Babysit** one morning a week for young mothers in your church. **Volunteer** for something. Is there a Retired Senior Volunteer Program (RSVP) in your area? **Use your telephone:** call some folks who live alone, just to know that they are well.

Disraeli once made this statement: "Youth is a mistake, manhood a struggle, old age a regret." He was wrong. Youth, manhood and old age can be transformed by a God who delights in doing just that. Youth is not better. Each age has its hardships, its temptations, its triumphs. But each also has a glory of its own.

Stand with Rabbi Ben Ezra and say, "Grow old along with me! The best is yet to be, the last of life for which the first was made . . ." Pray with the psalmist: "So even to old age and gray hairs, O God, do not forsake me, till I proclaim thy might to all the generations to come" (Ps. 71:18).

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COMPASSION FOR ELDERS SEEN AS TEST OF SOCIETY'S GREATNESS

NASHVILLE (EP)—A leading authority in the field of aging said here that one of the tests of a great society is the "compassion and respect shown to its elders."

David A. Affeldt, chief counsel of the Special Committee on Aging in the U.S. Senate, addressed a banquet group of more than 200 Southern Baptists gathered here for the denomination's premier Conference on Aging.

The conference, which lasted three days, was the denomination's first major effort to implement a 1973 SBC resolution calling for increased attention to developing program plans and resources in the aging field.

While the speaker could point to real gains for the aged (68.5 per cent increase in Social Security benefits, enactment of the historic Medicare legislation, establishment of a national hot meals program, creation of a national senior service corps and passage of a comprehensive pension reform package), he said the nation has "struck out" by not solving many "everyday problems affecting older Americans."

In the last issue of the Recorder we carried a tract-article "Getting Ready to Move." Mrs. Walter Davison of VanKleek Hill, Ont. sent us this poem as a follow up.

"MOVING DAY THOUGHTS"

My lease will soon be up
and I must move
the notice came
quite unexpectedly
while I was hard at work one day
patching up cracks
in my old weather beaten
house of clay.
Now I am thinking more about
my new home "over there"—
that heavenly dwelling-place
Christ promised to prepare
and I am wondering
if somehow it could be so
my mansion will be furnished
with the treasures and the trinkets
I've laid up while here below.
Eyes dimmed from feverish work
and garish lights
focus more clearly now
and I can see
I should have invested
less down here
and more in Eternity.

—Erma Davison



Security and Satisfaction

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AN INVESTMENT THAT PROVIDES REGULAR
GUARANTEED PAYMENTS TO YOU AS LONG AS YOU LIVE.

WRITE MELVIN L. STEINMANN, DEPT. OF STEWARDSHIP,
ONTARIO BIBLE COLLEGE





Another "Family" letter to pass on to your 16 year old.

Dear Beth:

Today you are sweet sixteen! Happy Birthday! This year is the mid-point of your teens. 13, 14, and 15 are behind you. 17, 18 and 19 are before you. That means you're a "middle-aged" teenager!

During the past three years you have blossomed physically. You have been transformed from a girl into a woman. Your height, shoe size, weight and all other dimensions have now essentially been established for life. The Lord has been very kind to you in making you the custodian of an attractive temple in which He dwells. As a committed Christian may you always keep your body healthy and holy.

In these remaining teen years your unfolding personality will continue to flower. The real "you" is still pliable. Before it gets make certain that every facet has been molded by the Master. When you were a little girl you responded in faith and love to the Saviour. May that same child-like faith and love draw you daily into that quiet resting place alone with Him. Discover Christ in all His beauty. And in so doing you will discover yourself, gloriously fulfilled in Him.

Having made life's greatest commitment to the Lordship of Jesus Christ, there are now three major decisions that you must face in the next decade: your education, your vocation, and your life's partner.

YOUR EDUCATION. As you near the completion of High School you must consider most prayerfully the next step in your learning process. Many fine options are open to you. But whatever form your education takes, it should contain a comprehensive and in-depth training in the Bible—life's greatest textbook. Prepare yourself as thoroughly as you can. Don't quit school until you should, but don't stay in school when you shouldn't. Education is work, it is time-consuming and it is expensive. Like your mother and me, you too will probably have to pay the bulk of the costs yourself. But the God Who provided for us will also provide for you as long as you pursue His perfect will. So welcome to the great adventure of higher education!

YOUR VOCATION. Unless the Lord has called you to go through life single, the most exciting and fulfilling vocation for you is that of wife, homemaker and mother. But God may also lead you to train for some other career as well. Your vocation should

not only be compatible with your interests and abilities, but above all with the fulfillment of Christ's Great Commission to go with the Gospel to your needy world. We want you to become whatever God wants you to be. Whatever your vocation make certain you are a full-time Christian!

YOUR LIFE'S PARTNER. I look forward to the day when, in God's good will, I'll walk down the aisle with you on my arm to give you away to the affection and protection of the man God has chosen for you. It is not that your Mom and I want to get rid of you, but we know the blessed fulfillment of marriage and we are eager for you to experience the same "in the fullness of time." There will be many suitors for your love. But for the next several years you will be wise to guard yourself from distracting involvements that would frustrate your preparations for life. There's tenderness in a touch, and there's commitment in a kiss. So seek to save these sacred tokens of your affection for that wonderful young man whom the Lord has chosen to be your husband. At the right time and in the right place you'll meet him, as long as your total heart devotion is to Jesus Christ and your passionate pursuit is to do His will. Marriage is a choice fruit, but don't pick it till it's ripe!

The future before you is filled with many uncertainties. In the next few years your world will suffer some of the greatest tragedies of human history. But God can make you an adequate person in the midst of it all. He has given you hundreds of promises in His Word. Learn them, believe them, love them and act upon them. Trust Him in your sorrows as well as your joys. Trust Him in your weakness as well as your strength. Trust Him in your questions as well as your answers. People can fail you, but He'll never fail. Circumstances can swamp you, but He can keep you from drowning. Heaven and earth will soon pass away, but His Word stands true forever. So "Keep your heart with all diligence, for out of it are the issues of life."

Look forward with joy to Christ's soon return—very possibly in your lifetime! Prepare for the future as though you have a full life before you, but live as though you'll meet the Lord tomorrow. Let the Holy Spirit, Who indwells you, also fill you daily, and guide you, instruct you, comfort you and perfect everything that concerns you.

Be assured, Beth, that your Mom and I are committed to the Lord's best for you. Expect us to act as parents who feel keenly our responsibility under God to help you become a complete and beautiful woman of God. I pray that you may be like your wonderful Mother—"a virtuous woman whose price is far above rubies." We love you deeply.

Your Mom and Dad

Note: Jim Reese and his wife wrote this letter to their Beth. He is with the Campbell-Reese Evangelistic Team.

LISTEN SON . . .

I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blond curls sticky wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago as I sat reading my paper in the library, a hot stifling wave of remorse swept over me. I could not resist it. Guilty I come to your bedside.

These are the things I was thinking, son. I had been cross with you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

At breakfast I found fault, too. You spilled things. You gulped down your food; you put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and as I made for the train, you turned and waved a little hand and called, "Good-bye Daddy!" and I frowned and said in reply, "Hold your shoulders back."

Then I began all over again in the late afternoon. As I came up the hill road I spied you down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father. It was such stupid, silly logic.

Do you remember, later, when I was reading in the library, you came in softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced over my paper, impatient at the interruption, you hesitated at the door. "What is it you want?" I snapped.

You said nothing, but ran across, in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, your small arms tightening with affection that God set blooming in your heart, and which even neglect could not wither. Then you were gone, pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible, sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

What has habit been doing with me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

And there was so much that was good and fine and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was

shown by your spontaneous impulse to rush and kiss me goodnight. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there choking with emotion and so ashamed! It is a feeble atonement. I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom and make free confession. And I have prayed God to strengthen me in my new resolve. Tomorrow I hope to be a real Daddy! I will chum with you, suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: "He is but a boy—a little boy!"

I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head upon her shoulder. I have asked too much—too much.

Dear boy! Dear little son! A penitent father kneels at your infant shrine, here in the moonlight. I kiss the little fingers, the damp forehead and the yellow curls. Tears came, and heartache and remorse, and also a greater, deeper love, when you ran through the library door and wanted to kiss me."

THE SHRINE OF SLEEPING CHILDHOOD

"I do not know of a better shrine before which a father or mother may kneel or stand than that of a sleeping child. I do not know of a holier place, a temple where one is more likely to come into closer touch with all that is infinitely good, where one may come nearer to seeing and feeling God. From that shrine come the fresh, pure love and laughter of trust and cheer to bless the new day, and before that shrine should fall the soft vespers, our grateful benedictions for the night. At the cot of a sleeping babe all man-made ranks and inequalities are ironed out, and all mankind kneels reverently before the living image of the Creator. To understand a child, to go back and grow up sympathetically with it, to hold its love and confidences, to be accepted by it without fear or restraint as a companion and playmate, is just about the greatest good fortune that can come to any man or woman in this world.

"And I am passing this 'confession' along to you and all fathers who may be privileged to read it, and for the benefit of the little fellers—the growing, earth-blessing little Jimmies—and the Billys and Marys and Janes of this very good world of ours."

—Author Unknown



Mr. L. Gillians.

NEW APPOINTMENT TO STEWARDSHIP DEPT.

We are pleased to announce the appointment of Mr. Larry Gillians to serve in our Stewardship Department as Field Representative (Minister of Stewardship). He began his service at Ontario Bible College in November, and will serve as our College representative in Eastern Ontario and Quebec.

We welcome Larry and his wife to the O.B.C. family and ministry.

WHAT DO YOU DO ABOUT STRESS?

Twenty prominent Canadians. All of them household names, and the majority of them contributors to our entertainment, political or industrial life. And each one was asked: "What do you do about stress? When you are uptight? When things begin to crack?"

And the twenty answers reflected their personal philosophies of life and work. But not one spoke of hidden, inner, spiritual resources. Not one spoke of prayer and its power. None suggested that "if any man lack wisdom, let him ask of God, Who giveth to all men liberally and upbraidth not." Or "they that wait upon the Lord shall renew their strength."

Little wonder that people have nervous breakdowns, commit suicide, break up their families or simply have a personality change. For the human resources that do not reach out to God are indeed frail and break so easily.

Man needs God, and in Him alone are the issues of life. He's the One to turn to when under stress, pressure or faced with problems too big to handle. Let God be God. And relax.

DONORS IN THE U.S.

You may receive a receipt for income tax purposes, if you send your gift for Ontario Bible College through

*D. M. Stearns Missionary Fund, Inc.
147 West School House Lane
Philadelphia, Penna. 19144*

It comes without deduction, through this non profit organization. We are grateful for their help.

Canadian Donors: Remember you can give up to 20% for donations to the Lord's work. Remember O.B.C.!

DR. D. A. LEGGETT HAS SPECIAL ASSIGNMENT

Our Dr. Leggett will carry his teaching gifts to the Summer School of Biblical Studies, Continuing Education Division, of Sir Sandford Fleming College, Lindsay, Ont. this summer.

Prof. Leggett will join with a group of evangelical teachers, sharing his Old Testament insights into the history and religion of early Israel as his area of study.

Anyone interested in this Summer School of Biblical Studies (July 2-18) should write for a brochure:

Sir Sandford Fleming College
P.O. Box 8000
Lindsay, Ont. K9V 4S6

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A FULL TIME MAINTENANCE MAN REQUIRED TO CARE FOR OUR EXPANDING CAMPUS. MUST BE AVAILABLE BY JUNE.

PLEASE CONTACT:

Mr. A. E. Davidson
Ontario Bible College
16 Spadina Road
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PHONE: 924-7167

THIS COULD BE YOUR CHRISTIAN SERVICE!

A COLUMN OF TRIVIA

Newsy tidbits still come to our attention. Some are interesting but of not great importance; some carry a degree of import but in a small way. Some are far from trivial in our contemporary sense.

The word TRIVIA is of Latin derivation meaning "belonging to the crossroads," (tri=three; via=way). That's where some of our news is—at the crossroads where there is much travel. So if you can see here, only some pieces of news that we would like to pass on to you, that is the reason for the column and the caption.

For instance . . .

"Do you, and your family, know that . . ."

. . . when you "sign on the dotted line" for a new car—or for anything on a time payment plan—the documents you sign may become a "Negotiable Instrument" which could be sold to other individuals or companies, over and over again? You could find yourself owing money to someone you never heard of!

. . . you should think twice before lending your car to anyone? You may become liable for damages if you lend your car to a friend for a few minutes . . . or to your son for a special date.

. . . if you sell your house to someone who assumes your mortgage, you may still be responsible if your buyer fails to keep up payments?

. . . should you become physically disabled, it is your responsibility to immediately notify Provincial Authorities to determine if your Driver's License should be canceled or replaced with one subject to driving restrictions?

. . . a great many Canadian (and Christian) men die without leaving a proper will and thus expose their families to needless grief and financial hardships?

. . . you may be held responsible for damages your youngster causes?

(courtesy of the C.A.A.)

OFFICIALS SAY PRAYER HELPS CROPS

NEW YORK—Experimenters on an Ohio farm say they have "proof" that crops that have been the object of prayer yielded larger harvests.

The case was termed by AP Religion Writer George Cornell as an example of recent stepped-up interest in psychic phenomena.

"Somehow God's creative energy of growth can be channeled through us even to plants," declared Gus Alexander of Wright State University in Cornell's column.

The experiment was carried out on a

soybean field near Jamestown, Ohio, east of Dayton, with prayer attention of a church group focused on six designated plots, but not on six adjoining control plots.

Dr. Alexander told the AP newsmen that the yield of soybeans receiving the special attention was increased by four per cent over the comparable control plot, even though the experiment had extended over only a third of the growing season.

"If put to use, our psychic abilities—our abilities of prayer—could vastly improve the world's food supply," Alexander stated.

Note: God can increase the yield, since He is Lord of the harvest. But words or prayers per se only add carbon dioxide to the air, in itself a helpful property for plant growth. But plants "responding" to prayer? Uh-uh.

THE GREAT ANIMAL FARM

The December 23 issue of Time carried the cover picture of a spaniel whose liquid eyes peered at 7 or 8 million readers. Inside the issue were 5 pages (including a canine horoscope yet!) This is not one of those places where "the devils also believe and tremble," James 2:19. Instead they must be having one of the few laughs of their nefarious careers) of such "pettish" journalism that I never expected to find in a reputable magazine.

But if they are simply reporting "news" at Christmas time when we usually think of God's gift; or during some of the worst world famines in history, then there is something wrong with the news source.

Is this wrong? Spending 2.5 billion dollars a year on prepared pet food alone (6 times more than that spent on baby food; more than enough to feed the world's starving people!)?

Food, clothing (a hounds tooth jacket, gold jewelry, black lace panties, lamé evening gown, top hat, tails), and all the stylings of hair, feathers and fur that cost fortunes to secure, all to pretty up a pet?

There's nothing wrong with pets. They are lovely, companionable, helpful and often useful. But God's highest creation and His greatest concern is man in whom He breathed the breath of life. It is to man that He sent His Son and to whom He commands and commends Jesus' followers. Let's be sure of our value system.

OR WHAT DO YOU THINK OF THIS?

(And we are quoting a religious periodical! Not the Recorder!)

"It seems most appropriate to the editors of this journal, (see end), dedicated as

it is to dialogue, that they be particularly sensitive to the importance of language, and especially as it is used and perceived by various groups of humans. Hence, they believe it is also most appropriate that they be sensitive to the new awareness of the way sex is used in language, so as not to derogate in any way from the equal dignity of women with men . . .

"All authors who submit material . . . are asked whenever possible to follow the guidelines below unless there are specific reasons—such as direct quotation—for not doing so:

"1. Avoid the generic use of the word "man," both by itself and in compounds such as "mankind." The word man is ambiguous; frequently half of humankind does not know whether it is included in the statement or not . . .

"2. Avoid the use of masculine pronouns such as he or his to refer to men and women together. Substitutes might be "he and she," "hers and his" . . .

"3. Avoid referring to God with masculine pronouns . . . For example, "God is all powerful. He is all knowing," might be rewritten "God is all powerful. God is all knowing." . . . or "God is all powerful and all knowing." . . . An alternative is to avoid the third person pronouns in reference to God altogether, or to mix or alternate the use of the feminine and masculine pronouns referring to Her (Him) . . .

"4. Avoid using feminine pronouns to refer to entities such as the Church or Israel. Such usage normally reflects the assumption that the feminine is inferior to the masculine, as with the feminine Church, or Israel, vis-a-vis a masculine God . . . But once the position that "all humans are created equal" is accepted, such language is no longer acceptable.

"5. Avoid other male-dominant phrases when more than just males are meant. For example: "Sons of God," "faith of our fathers," "pray brethren," or "to emasculate something" (the assumption being that only the male is vigorous)."

(Journal of Ecumenical Studies)

Note: And they are serious, too!

"IT'S A TOUGH LIFE!"

This caption headed a clever cartoon of a couple walking together: a "flower girl" and her bearded companion. The conversation: "I'll run over and pick up my unemployment check, and then go over to the U and see what's holding up my check on my Federal Education Grant, and then pick up our food stamps. Meanwhile you go to the Free VD Clinic and check up on your tests, then pick up my new glasses at the Health Center, then go to the Welfare Dep't. and try to increase our eligibility limit again. Later we'll meet at the Federal Building for the mass demonstration against the stinking, rotten establishment."

BOOKS

Let
good books
play a part
in your life.

THE FERVENT PRAYER

Many new books come to the attention of the Recorder, and most of them are listed in our book section.

The year 1974 saw a profound increase in Christian books, particularly ones that dealt with experience, family and personal situations, the charismatic movement and missionary treatises.

Other books, not directly related to or written for the Christian community but of tremendous importance to them, were also produced. Towering like the Colossus that it is, is Solzenitsyn's "The Gulag Archipelago," a book that will speak to every heart, mind and conscience.

But a very personal choice of all the books, is one by J. Edwin Orr, called "The Fervent Prayer" (Moody Press). Dr. Orr has given us, through wide research, incisive insight and sharp writing, the account of the worldwide impact of the great spiritual awakening of 1858.

This book is a personal preference because it speaks to the heart and to the times. From our viewpoint at a news desk, we are convinced of two things: the need for a deeper, more personal relationship and walk with God, including all the cost and sacrifice involved in true discipleship (as opposed to the experience centred discipleship that has captured so many today); and a national and international revival on a scale that will transform lives, homes and nations.

It has happened before. It did in 1858.
AND IT STARTED IN CANADA!

On pages 2 and 3 of this thrilling book, Dr. Orr has written:

"For beginnings of the 1858 religious revival which was soon to sweep the United States, it is necessary to look beyond the boundaries of the Union. The first unusual stream of blessing arose not in New York, as commonly supposed, but in the city of Hamilton, in Ontario, in Canada.

"Walter and Phoebe Palmer, a physi-

cian and his talented wife, were the evangelists involved. On the 5th November 1857, prominent headlines in a national journal announced from New York that in a 'Revival Extraordinary' three or four hundred converts had made a public profession of faith. Twenty-one persons had professed conversion on the first day of the movement and, as the work steadily increased, the number of public professions grew from a score to forty-five daily, a hundred people having been converted on the Sunday prior to the penning of the report for publication. Hence the enthusiastic correspondent stated:

The work is taking within its range . . . persons of all classes. Men of low degree, and men of high estate for wealth and position; old men and maidens and even little children are seen humbly kneeling together pleading for grace. The mayor of the city, with other persons of like position, are not ashamed to be seen bowed at the altar of prayer beside the humble servant.

Walter and Phoebe Palmer reported converts by the hundreds in camp meetings in Ontario and Quebec in the fall of 1857, the attendances ranging from 5000 to 6000 during the 'Indian summer' in the northland.

Hamilton's 'gust of Divine power' sweeping the entire community had its origin in the stirring of the laity and was entirely spontaneous. This rise to leadership on the part of laymen became typical of the great movement that followed. In fact, the Hamilton Revival bore all the marks of the subsequent American Awakening, save one, the union prayer meeting feature developed in New York, and popularized throughout the States.

The account of this extraordinary revival of religion was read by hundreds of wistful pastors in the Methodist Episcopal Church, America's largest and most evangelistic body of believers at that time. The appearance of the account of the Hamilton Revival in Christian newspapers was followed by a steadily increasing number of paragraphs describing local awakenings in various states."

Will it happen again? Let us pray that it will.

In the last issue of Recorder, we carried a review of *Christian Heritage*, by Dorothy E. McGuire, but omitted the name of the outlet through which the book is available. You may obtain a copy from the Canadian Bible Society, and the price is \$3.50.

G. R. WELCH COMPANY LTD.

The Person and Ministry of the Holy Spirit, A Wesleyan Perspective, by C. W. Carter, price \$7.95. A clear Biblical look at this blessed ministry that has led many into the heights and depths of spiritual experience.

Freedom in Faith, by H. D. McDonald, price \$3.95. A commentary on Galatians for the young Christian.

Roadblock to Moscow, by Nick Savoca, price \$2.95. In 1973, about 50 enthusiastic Christians went to Moscow on May Day to witness for Christ. This is the thrilling story of that day.

Faith For the Times, Part II, by Alan Redpath, price \$3.95. Dr. Redpath continues his Isaiah study in chapters 49-54. A beautiful treatment of "the evangelical prophet."

Light My Candle, by A. Bryant & B. Green, price \$5.95. You see them on TV. Are they real people? Anita Bryant and Bob Green let you see them at home—where Christ is the head.

New Testament Survey, by R. G. Gromacki, price \$9.95. Not a commentary—but a survey that gives a working knowledge of the New Testament. Excellent for students of the Word.

CONTEMPO SERIES: As You Recover; Consider the Grass; God Cares For You; A Guide to Happiness; Hi! I'm Ann; Just When You Need Him; To Die Is Gain; 25 Keys to a Happy Marriage; When Through the Deep Waters. Price \$9.95 each. Instead of a greeting card, send one of the Contempo Series that fits the occasion. They come with envelopes matching for mailing. Excellent and inexpensive.

A Treasury of W. Graham Scroggie, edited by R. G. Turnbull, price \$3.95. Some short, some long, but all Scroggie. The name means excellence, insights and blessing.

Understanding Christian Missions, by J. H. Kane, price \$9.95. Dr. Kane has added another notable dimension to the study of missions. This work comes from the heart of School of World Mission at Trinity Evangelical Divinity School. It will soon become a textbook.

To See the Wind, by M. Walston, price \$5.75. A simple story of a blind boy's battle to "see"—not with eyes but with inner perception. This is not a "Christian" novel, but it is a sensitive, well-written story that will charm and delight the reader.

The Partakers, by R. G. Tuttle, Jr., price \$4.95. A little book with a big punch from a hefty policeman! It is his testimony of the grace of God to him.

Meditations for the Later Years, by J. Robertson, price \$3.50. Nice large print. Could do with more Scripture for meditation. Helpful illustrations on life and its meaning.

HOME EVANGEL BOOKS LTD. (ZONDERVAN)

New International Dictionary of the Christian Church, price \$24.95. A lot of book for the money! Here is everything about the Christian Church (who, what, where, when, why) from a soundly researched and evangelical perspective. A GIFT book!

GOOD BOOKS
HELP MAKE
GOOD
PEOPLE

Beauty Care for the Tongue, by Leroy Koopman, price \$95. Not an exposition of James 3, but a delightful "tongue trip" through the Bible. You can read it or give it without offence, but with profit.

Witnessing for Christ, by Leith Samuel, price \$2.95. An excellent devotional or study book. Not "how to do it" but "what to be for Christ."

His Deeper Work In Us, by J. Sidlow Baxter, price \$2.95. Spiritual vitality and health through personal Christian holiness. Lessons by one of the great Bible teachers today.

(MOODY PRESS)

Love Is the Greatest, by George Sweeting, price \$3.95. Ten powerful chapters from that text on love, I Corinthians 13. The author's name alone (president of Moody Bible Institute) assures a sound, Biblical analysis of love.

Competent to Lead, by Kenneth O. Gangel, price \$4.95. A wise combination of secular studies and Biblical emphases of leadership and interpersonal relationships.

Great Doctrines of the Bible, by William Evans, price \$5.95. Not just a reprint, but expanded and updated by Dr. S. Maxwell. A great study book.

Freedom Letter, by Alan F. Johnson, price \$4.95. A contemporary commentary on the great book of Romans. Easy, understandable reading.

KEATS PUBLISHING, INC.

What You Should Know About Gambling, by William J. Petersen, Price \$1.50. Did you know there are "gambling addicts," even among Christians (see Recorder, Dec./74, "Do You Gamble?"). Mr. Petersen talks about the Christian view of what has become a cancer on society.

What You Should Know About Women's Lib, edited by Miriam G. Morgan, price \$1.50. Can a woman be a fulfilled human being and a Christian too? Here are viewpoints from 15 writers. Interesting.

EERDMANS PUBLISHING CO.

The Gospel According to St. Luke, by Leon Morris, price \$3.45. Chapter and verse by verse commentary of the third gospel shows Luke as a solid theologian as well as "the beloved physician."

The Missionary Nature of the Church, by Johannes Blaauw, price \$3.45. An excellent survey of the Bible's theology of missions as related to the end of the 20th century.

INTERVARSITY PRESS

Three new works from the prolific Francis A. Schaeffer.

No Little People, price \$3.50. A book of 16 sermons for 20th century man by the Christian man of the century!

2 Contents, 2 Realities, price \$.95. Sound doctrine, honest answers, true spirituality, the beauty of human relationships: these are his topics. The finest 10,000 words you will read in a long time.

Introduction to Francis Schaeffer, price \$1.25. Really a study guide to Schaeffer's major works.

The Appeal of Christianity to a Scientist, price \$.25. A good booklet to read and pass on to students and skeptics.



A BOOK THAT TALKS!

COME, MEET JOSEPH, by Kitty Anna Griffiths (Calvary Church, 746 Pape Ave., Toronto, Ont.) Price \$6.95. Well illustrated by "Willy's" famous and funny drawings.

The author is Mrs. Gerald B. Griffiths, wife of the well-known pastor of Calvary Church, Toronto. What started as a few stories on a cable TV programme and branched out into radio as "A Visit With Mrs. G.", has become a worldwide radio, cassette and publication ministry. One of the audio parts of the ministry has been gathered up in a visual, readable presentation of the Life of Joseph. Doubtless other publications will complete this mass media presentation of Bible stories and gospel truth.

The 16 cassettes that form the basis for the radio and book ministries may be secured at Calvary Church for \$5.00 each.

This first, beautifully illustrated book, COME MEET JOSEPH, hardbound and colourful, may also be secured from the church office.

And for radio listeners, there is a log of over 70 radio stations scattered all over the world, that is available for the asking. You can encourage friends to listen in. You can encourage radio stations to use this non-profit, public service programme in those cities and towns where it is not carried.

Other "A Visit With Mrs. G." material:

Books: "In the Beginning"—\$1.50 (story of creation)

"God Does Care"—40 cents (Bible Stories)

Cassettes: Come Meet Joseph (3)

Come Meet Gideon (1)

Come Meet Ruth (1)

Come Meet Noah (1)

In the Beginning (1)

For more information and/or the books, cassettes or radio log, write:

Rev. & Mrs. G. B. Griffiths*

Calvary Church

746 Pape Avenue

Toronto, Ont. M4K 3S7

*Mr. Griffiths is a member of the O.B.C. Board of Governors.

BOOKSTORE SPECIALS

Along with all those wonderful books, O.B.C. Bookstore also carries stereo recordings done by the College Music Department under Mr. Warren Adams.

Here are two specials for you:

"ARISE MY SOUL"—music that you can only get from O.B.C.! Special sale: \$2.80 plus tax (20c). Phone or write for yours. Supply limited.

"MUSIC IN THE GREAT DESIGN". This is the "working title" of a recording that will be available early in April. It is our 80th Anniversary recording with special jacket design. Advance orders accepted. Limited pressing. ORDER YOURS NOW. YOU WON'T BE DISAPPOINTED.

COMMUNISM FEARS MISSIONS

It was 1960, and the U.S.S.R. All-Union Council of Evangelical Christians—Baptists received a Letter of Instruction. These orders listed a more rigid enforcement of Soviet laws against religious training, baptism of youths, and the suppression of "all unhealthy missionary manifestations."

Unfortunately, the All-Council hierarchy worked as a tool of the atheistic regime, and all evangelical witness might well have died, except for the stubborn and courageous "Initiators," some 100,000 strong, who refused to restrict their witness and their missionary activity.

"There is no power on earth, comparable to redemptive religion," said Dr. John MacKay as he reviewed the work of God around the world. And communists have reason to fear evangelical missions.

As men, women and young people enter into new life in Christ, as they study and obey the Bible, and as they seek to live in a

way that honors God, Communism and all godless ideologies are put to rout. The devices of evil men are frustrated; souls are saved; families are united and nations strengthened.

Such is the power of the Gospel. Such is the work of missions.

God give us more "Initiators" like their leader Georgi Vins who once again faces imprisonment and possible death for his faith and courage.

Of such "the world is not worthy." (Heb. 11:38). But God is worthy of every sacrifice, every effort, every martyrdom. Let us pray for Brother Vins and our unnamed brethren who suffer. And let us press on with our "missionary manifestations" until the whole world knows that "Jesus Saves."

EPIТАPH TO A MOTHER-IN-LAW

by

Gertrude L. Pellmann

Dear Mother, when you were suddenly called home to your Heavenly Father, I suffered a great loss, for you were a constant source of strength to me ever since I knew you.

In patient love you stood by me in every situation. Not only when we lived near you, but also when thousands of miles separated us, you showed a keen interest in me and all that happened to me.

Your whole life was a glowing example. As far back as I can remember, you were a woman of prayer. With firm faith in God you faced every day of your life, whatever it might bring: laughter or sorrow, success or failure. Not with a foolish optimism, nor a dreary fatalism, no, but with the sure knowledge that a loving God was directing the affairs of your life.

By your personal example also I learned of true humility. You knew only too well your weaknesses and were ready to admit them, but with faith you leaned on Him Who had come to help us overcome our faults and failures. You were always ready to say a word of praise to others, never seeking it for yourself.

Another valuable quality you exemplified: contentment. In every circumstance of life you were content with the lot of your day. Even though your life was full of storms, sorrow and heartaches, and you lacked many things, I never knew you to sit complaining and wallowing in self pity.

Your life taught me the grace of a thankful heart.

"In all things give thanks," you often admonished.

These were no idle words with you. You did not thank God only for happiness and

daily provision—all of us could easily recognize such blessings—but you also found reason for thanksgiving in trials and tribulations.

"These things teach us patience and dependence on God. They teach us to rise above our circumstances," you would say.

You never missed an opportunity to praise your Lord. Even in your last letter you joyfully told how God gave you strength to live through some of your more difficult days. In spite of aches and pains that came with the increase of your years, you kept a cheerful heart and were always ready and able to encourage me.

Truly, in your lips was the law of kindness. Even when you found reason to criticize me, you spoke the truth in love; with the wisdom of God which is easily treasured.

Your greatest desire for me was that I might trust Jesus Christ as my own personal Saviour. Your prayers were answered. By your example you lit the path to Him Who brought peace to my restless heart.

Thank you, Mother.

Your daughter-in-law.

THE LAUSANNE CONGRESS THEME HYMN

The following is the Hymn specially written for the International Congress on World Evangelization by E. Margaret Clarkson.

Praise the Lord, sing hallelujah,
Children of God's gracious choice!
Let His praise rise as thunder,
Let the whole earth hear His voice,
Till the song of His salvation
Makes His broken world rejoice!

Man's imprisoning night is shattered
At the impact of His Word;
Light and life spring forth eternal
Where that mighty voice is heard:
Let the powers of death and darkness
Own the triumph of their Lord!

Praise the Lord until His glory
Floods the farthest realms of earth,
Till from every tribe and nation
Souls rise up in glad rebirth;
Haste the day of His appearing
When all creatures own His worth!

Praise the Lord, sing hallelujah!
Sound His sovereign grace abroad
Till His Word is loved and honoured
Everywhere man's feet have trod,
Till His ransomed family gathers
Safely round the throne of God!

Tune: Regent Square (Angels from the Realms of Glory)

HEAR THE O.B.C. CHORALE

APR. 27	Grace Christian Reformed, Cobourg
APR. 29	The United Church, Fenelon Falls
APR. 30	Ferndale Bible Church, Peterboro
MAY 1	St. Andrews United Church, Lanark
MAY 2	Calvary Bible Church, Smiths Falls
MAY 3	Alumni Rally, Montreal
MAY 4	Onward Gospel Church, Verdun
MAY 4	Peoples Church, Montreal
MAY 5	West Island Baptist Church, Dorval
MAY 6	Snowdon Baptist Church, Montreal
MAY 7	First Baptist Church, Vankeek Hill
MAY 8	First Baptist Church, Cornwall
MAY 9	LaSalle Pk. & Bethel Chs., Kingston
MAY 10	Parkdale Baptist, Belleville
MAY 11	Willowdale Baptist Church, Toronto

HEAR THE O.B.C. OCTET

APR. 27	Bethel Baptist Church, Kitchener
APR. 30	The Alliance Church, Chatham
MAY 1	Chatham Baptist Church, Chatham
MAY 3	Grace Baptist Church, Windsor
MAY 4	Blenheim Baptist Church, Blenheim
MAY 4	Wortley Baptist Church, London
MAY 5	The Missionary Church, Port Elgin
MAY 7	Emmanuel Bible Church, Simcoe
MAY 8	Scotland Baptist Church, Scotland
MAY 9	Christian Reformed Church, Bradford
MAY 10	Arthur Baptist Church, Arthur
MAY 11	Bethel Baptist Church, Fergus
MAY 11	Richview Baptist Church, Toronto
(Dates not listed are unconfirmed.)	

Alumni News

Compiled by: Ione Essery



Alumni President, Gordon W. Dorey

MAN ON THE MOVE

Alumni President Uses Sabbatical Wisely.
A Year in Overseas Missions as a
Personal Contribution. Sharing with a
Younger Church.

These are the headlines that tell of Rev. Gordon Dorey leaving in May for a year of ministry in the Philippines under the Far Eastern Gospel Crusade.

Mr. Dorey is not only a faculty member at O.B.C. (since 1965) but also graduated in 1957.

Since joining the College, Gord has served as Chairman of the Pastoral Studies Dept., Dean of Men, Registrar and Alumni President. He wears each hat well and fills the shoes capably.

Now he will add another dimension to his life and work.

In May 1975 he will fly with his family to Manila to spend one year as visiting professor at Asian Theological Seminary, lecturing on Biblical Preaching, Evangelism, Pastoral Ministry and Church Growth.

He will also work with F.E.G.C. in an outreach program.

Mrs. Dorey will work as a secretary in the Mission office, and Terry and Linda will attend Faith Academy near Manila.

This is a wonderful sharing of our faculty and skills with the church worldwide. Gord will leave a big gap here while he fills one there.

Will you pray for him and his family? Why not write him, do it NOW!—and tell him so. It will be a real encouragement to the Doreys, to know that we are standing with them in this significant and worthwhile work.



Don Vair '68.

From: London Free Press.

MORE ALUMNI ON THE MOVE

Barnboard Artist

In a "What's My Line" program, Don Vair '63-'68, would stump most experts. He's a barnboard artist who has appeared on every major television station in Canada, and many smaller, independent ones. His work has been exhibited in Ontario Place, and can be seen anytime on CKNX-TV in Wingham, Ont. where he is Art Director.

Barnboard Art is not just pictures painted on old wood. It is the use of woodgrain and form to depict something, often with the rustic look that seems natural to the wooden "canvas".

Don specializes in wooden objects that look good on the old planks: a sled, rain barrels, oxen yoke, a fence, a barn. Using his gifts is not just a means of a "living". As he himself says, "God has been good to me and I want my work to glorify Him in every way possible. There is a real need for a Christian witness among those in this business."

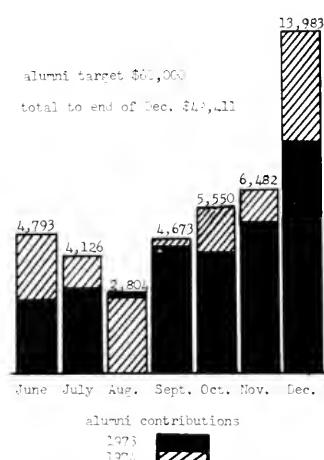
"Value Education"

For 1975, the Hamilton Board of Education will have as its Chairman an alumnus who believes in "value education." Ted Simmons, B.Th. '62, is a minister with the Associated Gospel Churches; serves as a Probation Officer in Hamilton, and for the past four years has served on the Board of Education.

Usually a Chairman is voted in by the

other members of the Board. Ted was "acclaimed" to the office, doubtless a testimony to the integrity and faithfulness that should be demonstrated in all service.

Ted also has strong convictions about "value education" that will give Hamilton youth just that. Too often, education today seems to have little value and portends a grim future for Canada. Men like Ted and his board, pursuing value education, might well set up guidelines for many other boards. Parents and concerned Christians should pray that this will be so.



ANOTHER GREAT ALUMNI HOMECOMING!

October 17-18, 1975

THEME: "BEHOLD I WILL DO A NEW THING." Isa. 43:19

As we start our 81st year as a Bible College, we look FORWARD as an Alumni Association, to great things, new things, attempted for God. Plans will be revealed for the "NEW THINGS" God is leading the College into.

Meet the NEW PRESIDENT. Hear about the NEW PROGRAM. Learn about NEW MINISTRIES. Welcome NEW ALUMNI. Will there be a NEW CAMPUS? NEW BUILDINGS?

This is a Homecoming you cannot miss.

HOLD THOSE DATES! SAVE SOME OF YOUR HOLIDAYS!

LET ALUMNI, OLD AND YOUNG, TURN TOWARDS 16 SPADINA ROAD ON OCTOBER 17 and 18.

SEE YOU!

AN UNBREAKABLE RECORD!

Miss Minnie Pitman graduated from O.B.C. in 1915 and was chosen secretary to her class.

FOR SIXTY UNBROKEN YEARS, SHE HAS SENT OUT A CLASS LETTER TO AN EVER DWINDLING CLASS!

This will never happen again, we are sure.

To honour her faithful class secretary, the imitable Jane Scott, journalist, author, speaker, has written this:

TRIBUTE TO MISS MINNIE PITMAN ON HER DIAMOND JUBILEE!

Salute to Miss Pitman! A gracious, old scribe
Who for sixty long years kept class spirit alive,
By hounding the grads to contribute each year

To the annual class letter to send far and near.

Today while she's with us, we want to applaud

This faithful, devoted, kind servant of God,

Who took time to visit the sick and the sad,

The yellow, the black and the white and—the bad,

And many a one who was ill and afraid Was wooed back to health by her comfort and aid.

Some were without folks to look after their bills,

Or help them find shelter, or make out their wills,

But always dear Minnie arrived right on time

To solve every problem and make joy bells chime.

Her work at the Mission was done without pay.

She taught the Chinese to speak English our way,
Now many successful and Christian Chinese
Are spreading the Gospel with grace and with ease.

Today there are few of our grads here on earth

To write a class letter (of news there's a dearth)

And what news we have is both doleful and brief,

For most of us grads are enveloped in grief,

With eyes that don't see, and our mem'ries gone blank;

Our tired joints a-creaking; no cash in the bank;

Few friends still around us to cheer and console;

Our hands are so shaky they ruin our scroll;

And even our prayers are less ardent each day

For we drop off to sleep when we kneel down to pray,

And it's hard to get up when we later come to,

And we ask the dear Lord to forgive what we do;

And weumble regrets as we stagger to bed

And try to remember what prayers we have said.

And we secretly hope that our Lord will soon come

And waken us up with His trumpet or drum,

And keep us awake while eternities roll When we'll praise Him for aye with our wide-awake soul.

We are sure He will honor the faithful and true

Who have proven their love by the works that they do.

We've no doubt that Minnie will hear His "well done."

When her work here is finished and her journey is run.

And I hope to be there with my notebook and pen

To write a POSTSCRIPT, signed—Sincerely yours, Jen.

There were two Aunt Janes when I was born. My family affectionately called me LITTLE JENNIE. Later the designation was reduced to JEN by my classmates at OBC. LITTLE Jennie became the tallest and most vocal of the Scott clan. She grew UP but she seldom shuts UP. That is the modern method of "TELLING IT LIKE IT IS."

—Jane Scott '15

VILLAGE STARTED FROM A TENT FOUR YEARS AGO

Two Alumni at Work

They describe themselves as just "two crazy missionaries," but, crazy or not, Florence MacKay '66 and Barbara MacLeod '66 seem to have found a way of making things work.

The two spent several years in the north where they saw homeless youngsters being placed because no one really wanted them in the south where they came from. So they decided to make a place where such children would be wanted.

The result is the 67 acre Children's Village near Kenora. It is not affiliated with the Children's Aid Society, the government, or any civic group. It is a non-denominational home where parents, who recognize they are having problems, can bring their children to be taken care of.

Parents may visit their children whenever they want, have them home for the weekend, or take them out of the home whenever they decide to.

The two women bought the property four years ago for \$1,200 and lived in a tent while they built, on their own, their first house. Once built they found it wasn't big enough to meet their needs and so, with the help of a carpenter, they built a second building. Ultimately they aim at having 25 houses on the property and currently they are looking into the possibility of investing in a prefabricated structure.

And how do they fund all this work? They don't. They have no form of set income and they never ask for donations. But somehow money always seems to be given to them at the right time.

"It's a weird way to work," said Miss MacKay, "but it works."

The funds have come from all across Canada and from some places in the United States as well.

"We felt that with people falling away from faith they needed a shot in the arm saying God is still alive and He cares," said Miss MacKay, "and I think the Village proves it."

In four years, they have moved from a tent to two houses and 67 acres, their freezers are full, and they have no debts.

The village used to be affiliated with the Children's Aid Society, but in the past year if has gone on its own because of policy differences. The two women are against breaking up families. In some cases mothers have come to the village and stayed with their children while they straighten out their lives.



Florence MacKay '66 and Barbara MacLeod '66 at the Children's Village (Photo courtesy Kenora Miner & News).

Miss MacKay said that studies have indicated that taking children away from a mother only compounds the problem and that in many cases the mothers turn to alcohol or even suicide.

The children at the village come from many types of home situations including broken homes, alcoholic situations and cases in which they are simply deserted. Right now the village can handle up to 20 children usually ranging in age from infants to 12 or 13 year olds. Miss MacKay said that there is a real fear of the Children's Aid because it seems so final when a child is taken away.

"We're trying to recreate the family if we can or bring the family back together," she said.

This is done by allowing parents to visit, by telephone calls and weekend visits at home.

The parents remain the guardians of the children although the village accepts responsibility for them. The cost is whatever the parents can afford. For some it's \$3 a day, for others, it's their family allowance, and for still others, it's free.

The children are there because the parents want them there. Some stay for a few days or a few months and one has been there for a year and a half.

The children seem happy at the village—they feel at home. One little girl even walked three and a half miles from town to come back and check in on her brothers and sisters.

The children even have their own doe. It was donated to the village by the Ministry of Natural Resources.

Miss MacKay said that word of the village is spreading and people from the reserves are now approaching them.

"It gives people an alternative," she said.

Many people have helped to make the village possible. One man came to finish off a floor and didn't charge a cent. Now he has offered to stucco the new house.

"It's not us," said Miss MacKay, "it's people in Kenora working to help people."

by Pat Tonkin
reprinted with permission from
"The Kenora Miner and News"

REV. A. B. STEIN '30 HONOURED AT PHILPOTT CHURCH

He had completed 17 years at Philpott Memorial Church, Hamilton, and Rev. Alex B. Stein felt the time had come for a change, for himself and for the church. Alex himself was also completing 45 years in the ministry (in four Ontario churches), so January 24, 1975 had a double significance to him.

The church met to express its appreciation for a faithful ministry. Friends and organizations were also there, to honour a man "who renders to man a service good and true."

Gifts and commendations; expressions of love and appreciation—these were passed on to Rev. & Mrs. A. B. Stein, as one era closed and another began.

We, his fellow alumni, wish him well, and pray that God will lead him out into a richer and more fruitful ministry than he has ever known.

ALUMNUS OF THE YEAR SAYS THANK YOU

Eleanor Moyer, Alumnus of the Year '74, sent her thanks to all who made Homecoming for her such a memorable occasion last October.

She remembered the College staff of the 1939-42 period when she was a student. Her recollection is one of Godly men and women.

There was the Canadian Sunday School Mission who took a "shy, awkward, scared girl" and encouraged her to serve.

There were thanks to co-workers Mae Moreland (25 years together!); Richard Ohlman who grew up in the work and still serves; Vincent Craven of I.V. Pioneer Camp who helped her with Dorion Bible Camp; Douglas Coombs (now pastor at Farmer Memorial Baptist Church) representative of the hundreds of young people who served at Dorion.

It seems actually, that Eleanor just wants to say thank you to every Alumnus and co-worker who helped her along the way to becoming Alumnus of the Year.

We are glad to pass on her thanks.

MISS ANNIE SOPER '15 WRITES . . .

"It has been such a joy to receive news of the Bible College and to know that God is continuing to bless its ministry. I am sure that is because of its faithfulness to the Word of God. How I thank God for all that it has meant to me. I am enclosing a small gift to help someone else receive its benefits.

I personally have so much to thank God for. This last year I have had quite a lot of illness—but am now full of praise for returned strength though having to rest much more than before. Now nearly 92 years of age, I am more than grateful for ability to get about and think fairly clearly. My hearing and sight is diminishing—especially my sight. I can only read now with a strong magnifying glass. This of course takes much longer, so that I am not able to appreciate much of the literature I get. Time does not permit me.

For this reason I think it right to ask you not to send me literature that is costly in postage. So often I have to put it on one side without properly reading it. True I pass it on—but I am not sure that it is appreciated. For this reason I don't feel it right now that postage is so heavy.

I have very much appreciated the constant thoughtfulness and information that has been sent, and assure you that when you don't hear, as long as I can I shall continue to pray that God will richly bless every activity of the O.B.C. and especially the leaders.

It does look as if all signs are leading to the soon coming of our Lord and Saviour.

How wonderful it will be when we all meet together. I cannot hope to be here much longer, but do pray that revival will come to our countries—before it is too late.

May I wish you all a very happy Christmas, and every blessing during the coming year. With truest gratitude for all that the college has meant to me—and to you personally for your kind letters.

One of your oldest students,
Annie G. Soper

**Miss Soper was the Alumnus of the Year in 1970. Now retired, she often visits our older graduates. She recently came to man in prayer and with gifts. In fact this letter brought a substantial gift to the college. We thank God for faithful servants who continue to honor Him as Miss Soper does.*

ON THE HOME FRONT

MR. CRAIG COOK '59 has been appointed Associate Director for North America in charge of the Canadian office of W.R.M.F.

DR. KENNETH R. DAVIS '49-'50 has been appointed to the Senate of Waterloo University, and his book "Anabaptism and Asceticism" has recently been published.

MR. & MRS. LLOYD DRURY, B.Th. '75 (MARJORIE PEARCE '70-'71) commenced their pastoral ministry at Mill Woods Baptist Church in Edmonton, Alta. in January.

REV. GORDON FISH '49 commenced his pastoral ministry at St. John Presbyterian Church, Hamilton, Ont. in November.

REV. & MRS. HOWARD HAWES '65-'67 (JANICE '66-'67) have returned from Tanzania and are now pastoring three small mission churches under the Anglican Church in St. Augustine, Que.

MR. LLOYD HENRY '57-'61 received his B.Th. from McGill University on November 6, 1974.

MR. & MRS. ALLAN HUNTER '46-'48 (JANET KERR '49) have returned from Kingston, Jamaica and are now pastoring Bella Vista Community Church in Bella Vista, Arkansas.

MISS MARGARET LANE, B.R.E. '70 is Administrative Assistant at St. Stephen's University, St. Stephen, N.B.

MR. & MRS. D. KANTEL (ELIZABETH, B.R.E. '70). He has been appointed as President of St. Stephen's University, St. Stephen, N.B.

MR. & MRS. ROBERT LUCK-BAKER, B.R.E. '69 are the Directors of Blue Water Camp and Conference Grounds, Wallaceburg, Ont.

MISS SYLVIA PITTS, B.S.M. '74, teaching music at Western Pentecostal College in B.C.

REV. & MRS. GRANVILLE RAPHAEL, B.R.E. '72 (YVONNE '72-'73) were called

by the United Community Church of Glendale, Ca. to start a new work among the Spanish speaking people.

MR. DAVID RHUDE '72, with the Bible Club Movement in the Oshawa area.

MR. JOHN SCHAPER, B.R.E. '74 is in Vancouver, B.C. as Associate Reachout Director with Dr. Leighton Ford and the Billy Graham Evangelistic Association.

MISS SHIRLEY SNIDER '61 (B.C.M.) is teaching scripture in the public school system in St. Thomas, Ont.

MR. BILL THORPE '69 is attending Laurentian University in Sudbury, Ont. and is Youth Pastor at All Nations Baptist Church.

REV. & MRS. JOHN TOBEY '59 (ANNETTE KALBFLEISCH '60) began their ministry at Hagersville United Church, Hagersville, Ont. on November 1, 1974.

MRS. JOHN TREWIN (DOROTHY RICHARDSON '28) retired from Nigeria, W. Africa (S.I.M.) in March 1974, and is living in Toronto.

REV. JOHN VERHOOG '62, pastoring the First Reformed Church in Midland Park, N.J.

MR. & MRS. ROBERT DAVIS, B.Th. '74 (HELEN ROSEVEAR '72-'74), pastoring Vittoria, Walsh and Forestville Baptist Churches, Ontario.

REV. RUSSELL HUGHES '39 retired December 31, 1974, after 35 years of devoted service at A.E.F., with 14 years in Africa and 21 years on the Home Staff.

MR. CHARLES JACKSON '67 commenced his ministry as Director of Christian Education at Yorkminster Park Baptist Church, Toronto, in January.

REV. & MRS. TIM MEDHURST, B.R.E. '72 (LYNDA '70) commenced their ministry at St. George Baptist Church, St. George, Ont., in January.

ON FURLough

REV. & MRS. WALTER BEECHAM '53 (LENORE SHARPE '53) from Korea (U.C.O.M.B.).

MISS LESLEY KAYSER, B.R.E. '70, from Bolivia (A.E.M.) in December, on a six-months furlough.

REV. & MRS. JACK BROTHERTON '38 (MADGE EDGSON '38-'39) returned from the Chad (T.E.A.M.) in December 1974.

TO THE FIELD

MISS FERNE BLAIR '47 to Malaysia (O.M.F.), in February.

MR. & MRS. ETIENNE BRACKE (ARLA

SHAUF, B.R.E. '65) returned to Belgium in January under Global Outreach Inc.

□ MISS DOROTHY BROWN '73-'74 (G.E.M.) to Italy in March for a two year term of service with the Cornelius Corps.

□ MISS DAWNA BUCKNAM, B.Th. '66, to Maui, Hawaii (H.I.M.) in January after a six-month furlough in Canada.

□ MISS LENORE CATES, B.R.E. '68, to Ramble, Jamaica in January, teaching at Fairview Baptist Bible College (B.M.M.).

□ DR. & MRS. DONALD CLUNAS (MARY LOU SHOEMAKER '61-'63) to Dacca, Bangladesh in March (B.M.M.F.), following an eight-months furlough in Canada.

□ MR. MARSHALL LAWRENCE, B.Th. '64, received his B.A. degree in May 1974 from University of Toronto while home on furlough and is now back in New Guinea (W.B.T.).

□ MISS LILY MAJAK '59 (S.I.M.) returned to Dahomey, W. Africa in September 1974, after a mini furlough in Quebec.

□ DR. & MRS. PAT McCARTHY '52 (PAT STEWART '50) to Mamfe, Cameroon, W. Africa in December 1974 for a two year term under CIDA.

□ MISS BARBARA NEIDRAUER '58 to Zambia (U.C.Z.) after a short furlough in Orillia, Ont.

□ MISS INES PENNY '49 (S.I.M.) returned to Nigeria in November 1974.

□ MISS WINNIFRED SIMPKINS '36 to Colombia, S.A. (W.M.S.R.B.) in November 1974.

Thomas, on June 21, 1974 in Moose Factory, Ont.

□ To MR. & MRS. GORDON COX, B.Th. '73, a son, Jonathan Walter, on November 4, 1974 in Arthur, Ont.

□ To MR. & MRS. DAVID GEORGE '69 (MARJORIE BRUNDRETT, B.R.E. '70) a daughter, Meagan Geraldine, in Toronto on December 4, 1974.

□ To REV. & MRS. PETER GIBBINS, B.R.E. '70, (PEARL KNIGHTS, B.R.E. '71), a daughter, Charity Renee, on November 5, 1974 in Belleville, Ont.

□ To MR. & MRS. Wm. HICKLING (MARGOT GORRIE '63) a son, Bruce Donald, in Mississauga, Ont. on May 23, 1974.

□ To MR. & MRS. BING HUM (MARGUERITE SMITH '69-'70) a daughter, Jennifer Yee, on November 3, 1974 in Hanover, Ont.

□ To REV. & MRS. AL LUESINK, B.Th. '66 (RUTH TOMSETT, B.R.E. '66), a son, David Nanson, in Kingston, Ont. on April 30, 1974.

□ To MR. & MRS. RAYMOND MCREADY, B.R.E. '70 (BETTY ARMOUR '69-'70) a daughter, Jennifer Kathleen, on November 5, 1974, in Montreal.

□ To MR. & MRS. TELFORD PENFOLD '64-'66 (CLAIRE ELLIOTT '67-'68) a son, Timothy, in Fort St. John, B.C. on September 16, 1974.

□ To MR. & MRS. JAMES TURPIN, B.R.E. '72 (RUTH REGNAULT '69-'70) a son, Shawn Jamie, in Cookstown, Ont. on September 30, 1974.

□ To MR. & MRS. PETER VON ZUBEN '69-'71 (LOUISE PETTIT, B.R.E. '73) a son, Stephen Andrew, on October 30, 1974 in Yellowknife, N.W.T.

□ To MR. & MRS. NEIL WAGG (JOANNE LATIMER '70) twins, a son Michael and a daughter Heather, on October 18, 1974 in Toronto.

DEATHS

□ MISS EDITH D. HICKERSON '15 on October 14, 1974 in Edmonton.

□ MR. NORMAN HOLDWAY '42 in Toronto in July, 1974.

□ MISS ESTHER LOWE '27 in Cambridge, Ont. on December 29, 1974.

□ MISS EDITH MURHEAD '23 in England on October 3, 1974.

□ MRS. J. PARRISH (MARION HARRISON '48) in Toronto on July 11, 1974.

□ PETER SMITH age six, son of REV. & MRS. HOWARD SMITH '53 as a result of an accident at Norval, Ont. on November 14, 1974.

BIRTHS

□ To MR. & MRS. ROY CHEECHO (DOROTHY KRAHN '70) a son, Nelson



CHARLES W. STEPHENS

He was "one of a kind" man, and when he died on December 10, 1974, a unique pattern was broken.

For over 40 years he was a close friend of the editor, and for much of that time we were in close contact as he served on the Board of Governors of O.B.C. from 1959 and as Chairman of the Board from 1960 to 1964.

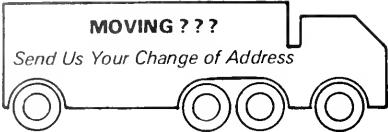
"Charlie" Stephens sometimes tried to be gruff, his humour was notorious and often he was a gadfly to pomposity and verbosity. But he was a man of big heart and large loyalties, and he was ever helping people in need, gruffly spurning thanks, embarrassed that he couldn't always work under cover.

When cancer first became evident and he knew the time for his earthly course was running out, a mellow, devout man showed where his faith and true personal lay.

Charlie is gone, but he will be long remembered. He is with a host of saints he knew and worked with such as E. G. Baker and many others. We are grateful that we knew him and worked with him. Our love and sympathy go out to Mrs. Stephens ("Grace" to their many friends) and Dr. Bob Stephens and the family left behind.

His memorial service was typically "Stephens". When did you last chuckle or smile at a funeral. We did on that bleak December day as we remembered him. Perhaps one episode given at the service will be remembered as typical.

In the last days before the Lord called him home, Charlie was in Riverdale Hospital. A jovial Santa Claus, making the rounds, happened in to his room. Waxen and sunken, Charlie Stephens lay, eyes closed, just waiting. The bogus Santa saw the condition and turned to tip toe out. And as he did, the sick man opened his eyes, saw the bulging red suit and summoning up his energies, he cried out "Ho, Ho, Ho!"—and Santa scampered away. Charlie said "Boo" to a lot of things that he felt were phony or useless. But he loved the Lord, His Word and His work—and gave himself unstintingly to these realities.



STEWARDSHIP

ONTARIO BIBLE COLLEGE

SOME THINGS improve with age.

Ontario Bible College is 80 years old and still going strong. Praying, planning, preparing to fill out 100 years (if the Lord tarry), and beyond if He wills it.

Life gets better, richer, fuller and sweeter as the years go by. And the prospect opening to the Christian's view—how glorious!

SOME THINGS don't improve with age.

Eggs or apples spoil easily and early. They are best eaten when fresh. So are meat and milk and most foods.

Character and personality do not improve with age. They are formed early in life, and by prayer and the grace of God, can be carried on "even unto old age" (Psalm 92:14, Isa. 46:4).

WILLS DRAFTED A FEW YEARS AGO CAN BE OUTDATED AND SPOILED AS TIME GOES ON AND CIRCUMSTANCES CHANGE. Yet few people seem to consider updating and renewing this phase of stewardship. We hear so often of people dying intestate or with an improperly drawn will.

The O.B.C. Stewardship Department provides counsel and, when needed, legal advice for Christian friends who need such help. This is done without cost or obligation.

Write for these booklets, and then if we can help, please contact us. We are "your servants for Jesus' sake." And that service and fellowship will never grow old, but improves with the years!

— — — — — CLIP AND MAIL — — — — —

Mr. M. L. Steinmann
Executive Director of Stewardship
Ontario Bible College
16 Spadina Road
Toronto, Ontario M5R 2S8

- WHO HAS MADE YOUR WILL?
- GIVING THROUGH YOUR WILL
- GIVING THROUGH ANNUITIES

Please send the booklets I have checked. And I will write the College soon.



Mr. Mel Steinmann

NAME _____

ADDRESS _____

Postal Code _____